BX 5145 .A4 1770
Church of England.
The book of Common Prayer,
and administration of the

SCC
#11,789

John The BOOK of Scott 1782

Common Prayer,

And Administration of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies

OF THE

CHURCH

According to the Use of

The Church of England:

Together with the

PSALTER or PSALMS

OF

DAVID,

Pointed as they are to be sung or said in Churches.

OXFORD,

Printed by *T. Wright* and *W. Gill*, Printers to the University: And sold by *R. Baldwin*, and *S. Crowder*, in Paternoster Row, London; and by *W. Jackson*, in Oxford. 1770. [*Pr.* 1s. 8d. *unbound.*

CUM PRIVILEGIO.

THE CONTENTS OF THIS BOOK.

ACTS for the Uniformity of Common Prayer.
The Preface.
Concerning the Service of the Church.
Concerning Ceremonies.
The Order how the Pſalter is appointed to be read.
The Order how the reſt of the Holy Scripture is appointed to be read.
A Table of Proper Leſſons and Pſalms.
The Calendar, with the Table of Leſſons.
Tables and Rules for the Feaſts and Faſts through the whole Year.
The Order for Morning Prayer.
The Order for Evening Prayer.
The Creed of St. Athanaſius.
The Litany.
Prayers and Thankſgivings on ſeveral Occaſions.
The Collects, Epiſtles, and Goſpels, to be uſed at the Miniſtration of the Holy Communion, throughout the Year.
The Miniſtration of the Holy Communion.
Baptiſm, both Publick and Private.
Baptiſm for thoſe of riper Years.
The Catechiſm: with the Order for Confirmation of Children.
Matrimony.
Viſitation and Communion of the Sick.
Burial of the Dead.
Thankſgiving for Women after Childbearing.
A Commination, or denouncing God's anger and judgments againſt Sinners.
The Pſalter.
Forms of Prayer to be uſed at Sea.
A Form of Prayer for the Fifth of November.
A Form of Prayer for the Thirtieth of January.
A Form of Prayer for the Twenty-ninth Day of May.
A Form of Prayer for the Twenty-fifth Day of October.
Articles of Religion.

PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies of the Church of *England*, which was set forth in one Book, intituled *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, Authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christ's religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. *John Baptist* next coming; and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alterations and additions therein added and appointed by the Statute, shall stand, and be, from and after the said Feast of the Nativity of St. *John Baptist*, in full force and effect, according to the tenor and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the Assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish-Church, or other Place, within this Realm of *England*, *Wales*, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of St. *John Baptist* next coming, be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their Common and Open Prayer, in such Order and Form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth Years of the Reign of King *Edward* the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of St. *John Baptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book; or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper openly or privily, Or Mattins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church*] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the Fact, shall lose and forfeit to the Queen's Highness, her Heirs and Successors, for his first Offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction: And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any such Person, once convict of any Offence concerning the Premisses, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same Person shall for the second offence suffer Imprisonment by the space of one whole Year, and also shall therefore be de-*ipso facto*, of all his Spiritual Promotions, and that it shall be lawful to all Patrons, or Donors ... and singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premisses the third time, and shall be thereof in form aforesaid lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived, *ipso facto*, of all his Spiritual Promotions, and also shall suffer imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premisses, shall not be Benefited nor have any Spiritual Promotion, that then the same Person so offending and convict, shall for the first Offence suffer imprisonment during one whole Year next after his said Conviction, without Bail or Mainprise. And if any such Person, not having any Spiritual Promotion, after his first Conviction shall eftsoons offend in any thing concerning the Premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second offence suffer imprisonment during his Life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof: or shall by open fact, deed, or by open threatnings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister, in any Cathedral, or Parish-Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; that then every such Person, being thereof lawfully convicted, in form aboveſaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence an hundred Marks. And if any Person or Persons, being once convict of any such Offence, eftsoons offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convict; that the same Person so offending, and convict, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aboveſaid lawfully convict, that then every Person so offending and convict, shall for his third Offence, forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer imprisonment during his Life. And if any Person or Persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid; within six Weeks next after his Conviction; That then every Person so convict, and so not paying the same, shall for the same first Offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any Person or Persons, that for his second Offence concerning the Premisses, shall be convict in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Statute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not paying the same, shall for the same second Offence, instead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprise. And that from and after the said Feast of the Nativity of St. *John Baptist* next coming, all and every Person and

THE CONTENTS OF THIS BOOK.

ACTS for the Uniformity of Common Prayer.
The Preface.
Concerning the Service of the Church.
Concerning Ceremonies.
The Order how the Pſalter is appointed to be read.
The Order how the reſt of the Holy Scripture is appointed to be read.
A Table of Proper Leſſons and Pſalms.
The Calendar, with the Table of Leſſons.
Tables and Rules for the Feaſts and Faſts through the whole Year.
The Order for Morning Prayer.
The Order for Evening Prayer.
The Creed of St. Athanaſius.
The Litany.
Prayers and Thankſgivings on ſeveral Occaſions.
The Collects, Epiſtles, and Goſpels, to be uſed at the Miniſtration of the Holy Communion, throughout the Year.
The Miniſtration of the Holy Communion
Baptiſm, both Publick and Private.
Baptiſm for thoſe of riper Years.
The Catechiſm: with the Order for Confirmation of Children.
Matrimony.
Viſitation and Communion of the Sick.
Burial of the Dead.
Thankſgiving for Women after Childbearing.
A Commination, or denouncing God's anger and judgments againſt Sinners.
The Pſalter.
Forms of Prayer to be uſed at Sea.
A Form of Prayer for the Fifth of November.
A Form of Prayer for the Thirtieth of January.
A Form of Prayer for the Twenty-ninth Day of May.
A Form of Prayer for the Twenty-fifth Day of October.
Articles of Religion.

PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies of the Church of *England*, which was set forth in one Book, intituled *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, Authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christ's religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. *John Baptist* next coming: and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alterations and additions therein added and appointed by the Statute, shall stand, and be, from and after the said Feast of the Nativity of St. *John Baptist*, in full force and effect, according to the tenor and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the Assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish-Church, or other Place, within this Realm of *England*, *Wales*, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of St. *John Baptist* next coming, be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their Common and Open Prayer, in such Order and Form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth Years of the Reign of King *Edward* the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Person, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of St. *John Baptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book; or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper openly or privily, Or Mattins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church*] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the Fact, shall lose and forfeit to the Queen's Highness, her Heirs and Successors, for his first Offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction: And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any such Person, once convict of any Offence concerning the Premisses, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same Person shall for the second offence suffer Imprisonment by the space of a whole Year, and also shall therefore be deprived *ipso facto*, of all his Spiritual Promotions, and that it shall be lawful to all Patrons, or Donors [illegible] and singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premisses the third time, and shall be thereof in form aforesaid lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived, *ipso facto*, of all his Spiritual Promotions, and also shall suffer imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premisses, shall not be Benefited nor have any Spiritual Promotion, that then the same Person so offending and convict, shall for the first Offence suffer imprisonment during one whole Year next after his said Conviction, without Bail or Mainprise. And if any such Person, not having any Spiritual Promotion, after his first Conviction shall eftsoons offend in any thing concerning the Premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second offence suffer imprisonment during his Life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof: or shall by open fact, deed, or by open threatnings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister, in any Cathedral, or Parish-Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; that then every such Person, being thereof lawfully convicted, in form aboveſaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence an hundred Marks. And if any Person or Persons, being once convict of any such Offence, eftsoons offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convict; that the same Person so offending, and convict, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aboveſaid lawfully convict, that then every Person so offending and convict, shall for his third Offence, forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer imprisonment during his Life. And if any Person or Persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid; within six Weeks next after his Conviction; That then every Person so convict, and so not paying the same, shall for the same first Offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any Person or Persons, that for his second Offence concerning the Premisses, shall be convict in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Estatute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not paying the same, shall for the same second Offence, instead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprise. And that from and after the said Feast of the Nativity of St. *John Baptist* next coming, all and every Person

and Perſons inhabiting within this Realm, or any other the Queen's Majeſty's Dominions, ſhall diligently and faithfully, having no lawful or reaſonable excuſe to be abſent, endeavour themſelves to reſort to their Pariſh Church or Chapel accuſtomed, or upon reaſonable let thereof, to ſome uſual place, where Common Prayer, and ſuch Service of God ſhall be uſed in ſuch time of let, upon every Sunday, and other days ordained and uſed to be kept as Holy days, and then and there to abide orderly and ſoberly, during the time of Common Prayer, Preaching, or other Service of God there to be uſed, and miniſtered; upon pain of Puniſhment by the Cenſures of the Church, and alſo upon pain that every Perſon ſo offending, ſhall forfeit for every ſuch Offence, twelve Pence, to be levied by the Church-wardens of the Pariſh where ſuch Offence ſhall be done, to the uſe of the Poor of the ſame Pariſh, of the Goods, Lands and Tenements of ſuch Offender, by way of diſtreſs.

And for the due execution hereof, the Queen's moſt excellent Majeſty, the Lords Temporal, and all the Commons in this preſent Parliament aſſembled, do in God's name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowleages, that the due and true execution hereof may be had throughout their Dioceſes and charges, as they will anſwer before God, for ſuch evils and plagues wherewith Almighty God may juſtly puniſh his people for neglecting this good and wholſome law. And for their Authority in this behalf, be it further Enacted by the Authority aforeſaid, That all and ſingular the ſaid Archbiſhops, Biſhops, and other their Officers exercifing Eccleſiaſtical Juriſdiction, as well in places exempt as not exempt, within their Dioceſes, ſhall have full Power and Authority by this Act, to reform, correct and puniſh by Cenſures of the Church, all and ſingular Perſons which ſhall offend within any of their Juriſdictions, or Dioceſes, after the ſaid Feaſt of the Nativity of St. *John Baptiſt* next coming, againſt this Act and Statute; any other Law, Statute, Privilege, Liberty or Proviſion heretofore made, had or ſuffered to the contrary notwithſtanding.

And it is Ordained and Enacted by the Authority aforeſaid, That all and every Juſtice of Oyer and Determiner, or Juſtice of Aſſize, ſhall have full Power and Authority in every of their open and general Seſſions, to enquire, hear and determine all and all manner of Offences that ſhall be committed or done contrary to any Article contained in this preſent Act, within the limits of the Commiſſion to them directed, and to make Proceſs for the execution of the ſame, as they may do againſt any Perſon being indicted before them of Treſpaſs, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforeſaid, That all and every Archbiſhop and Biſhop, ſhall or may at all time and times, at his liberty and pleaſure, join and aſſociate himſelf by virtue of this Act, to the ſaid Juſtices of Oyer and Determiner, or to the ſaid Juſtices of Aſſize, at every of the ſaid open and general Seſſions to be holden in any place within his Dioceſe, for and to the enquiry, hearing and determining of the Offences aforeſaid.

Provided alſo, and be it Enacted by the Authority aforeſaid, That the Books concerning the ſaid Services, ſhall at the Coſts and Charges of the Pariſhioners of every Pariſh and Cathedral Church, be attained and gotten before the ſaid Feaſt of the Nativity of St. *John Baptiſt* next following; and that all ſuch Pariſhes and Cathedral Churches, or other places, where the ſaid Books ſhall be attained and gotten before the ſaid Feaſt of the Nativity of St. *John Baptiſt*, ſhall within three Weeks next after the ſaid Books ſo attained and gotten, uſe the ſaid Service, and put the ſame in uſe according to this Act.

And be it further Enacted, by the Authority aforeſaid, That no Perſon or Perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unleſs he or they ſo offending, be thereof indicted at the next general Seſſions, to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third Offence above mentioned, ſhall be tried by their Peers.

Provided alſo, and be it Ordained and Enacted by the Authority aforeſaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and all other Head-Officers of all and ſingular Cities, Boroughs and Towns-Corporate within this Realm, *Wales*, and the Marches of the ſame, to the which Juſtices of Aſſize do not commonly repair, ſhall have full Power and Authority by virtue of this Act, to enquire, hear and determine the Offences aboveſaid, and every of them, yearly within fifteen days after the Feaſt of *Eaſter*, and St. *Michael* the Archangel, in like manner and form as Juſtices of Aſſize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Archbiſhops and Biſhops, and every of their Chancellors, Commiſſaries, Archdeacons, and other Ordinaries, having any peculiar Eccleſiaſtical Juriſdiction, ſhall have full Power and Authority, by virtue of this Act, as well to enquire in their Viſitation, Synods, and elſewhere within their Juriſdiction, at any other time and place, to take Accuſations and Informations of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Juriſdictions and Authority, and to puniſh the ſame by Admonition, Excommunication, Sequeſtration, or Deprivation, and other Cenſures and Proceſs, in like form, as heretofore hath been uſed in like Caſes by the Queen's Eccleſiaſtical Laws.

Provided always, and be it Enacted, That whatſoever Perſons offending in the Premiſſes, ſhall for their offences, firſt receive Puniſhment of the Ordinary, having a Teſtimonial thereof under the ſaid Ordinary's Seal, ſhall not for the ſame Offence eftſoons be convicted before the Juſtices: And likewiſe receiving for the ſaid Offence, Puniſhment firſt by the Juſtices, ſhall not for the ſame Offence eftſoons receive Puniſhment of the Ordinary: any thing contained in this Act to the contrary notwithſtanding.

Provided always, and be it Enacted, That ſuch Ornaments of the Church and of the Miniſters thereof ſhall be retained, and be uſed, as was in this Church of *England*, by Authority of Parliament, in the ſecond Year of the Reign of King *Edward* the Sixth, until other Order ſhall be therein taken by the Authority of the Queen's Majeſty, with the Advice of her Commiſſioners appointed and authorized under the Great Seal of *England* for Cauſes Eccleſiaſtical, or of the Metropolitan of this Realm. And alſo, that if there ſhall happen any Contempt or Irreverence to be uſed in the Ceremonies or Rites of the Church, by the miſuſing of the Orders appointed in this Book, the Queen's Majeſty may, by the like advice of the ſaid Commiſſioners or Metropolitan, ordain and publiſh ſuch further Ceremonies or Rites as may be moſt for the advancement of God's Glory, the edifying of his Church, and the due reverence of Chriſt's holy Myſteries and Sacraments.

And be it further Enacted by the Authority aforeſaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Adminiſtration of Sacraments, or Common Prayer, is limited, eſtabliſhed, or ſet forth to be uſed within this Realm, or any other the Queen's Dominions or Countries, ſhall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Adminiſtration of Sacraments and other Rites and Ceremonies: And for eſtabliſhing the Form of Making, Ordaining, and Conſecrating Biſhops, Prieſts and Deacons in the Church of England.

XIV. CAROLI II.

WHereas in the firſt Year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies of the Church of *England* (agreeable to the Word of God, and uſage of the Primitive Church) compiled by the Reverend Biſhops and Clergy, ſet forth in one Book, intituled, *The Book of Common Prayer and Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoined to be uſed by Act of Parliament, holden in the ſaid firſt Year of the ſaid late Queen, intituled, *An Act for the*

the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, very comfortable to all good people desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of People in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish-Churches, and other publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays, and other days ordained and appointed to be kept and observed as Holy-days: And whereas by the great and scandalous neglect of Ministers in using the said Order or Liturgy so set forth and enjoined, as aforesaid, great mischiefs and inconveniencies, during the time of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many Souls: For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present distempers, which the inadvertency of the time hath contracted, The King's Majesty (according to his Declaration of the five and twentieth of *October*, One thousand six hundred and sixty) granted his Commission under the Great Seal of *England*, to several Bishops, and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions as they thought fit to offer: And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled, (and now sitting) His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests and Deacons: And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient and should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation: Since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England: *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons:* All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eaton* and *Winchester*, and in all Parish Churches and Chapels, within the Kingdom of *England*, Dominion of *Wales*, and town of *Berwick* upon *Tweed*, and by all that Make or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the King's Most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate or Parish Church or Chapel, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book annexed and joined to this present Act, and intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England: *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons:* And that the Morning and Evening Prayers therein contained, shall upon every Lord's day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel or other place of Publick Worship within this Realm of *England* and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected: Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion, within this Realm of *England*, or places aforesaid, shall in the Church, Chapel or place of publick Worship belonging to the said Benefice or Promotion, upon some Lord's Day before the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two, openly, publickly and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words and no other;

I *A. B.* Do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England: *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons.*

And that all and every such Person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall, *ipso facto*, be deprived of all his Spiritual Promotions: And that from thenceforth it shall be lawful to and for all Patrons and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present or collate to the same as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every Person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion, within this Realm of *England*, and places aforesaid, shall in the Church, Chapel or place of publick Worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's day, openly, publickly and solemnly, read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such read-

ing thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: And that all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment, within one month after such Impediment removed) shall, *ipso facto*, be deprived of all his said Ecclesiastical Benefices and Promotions: And that from thenceforth it shall and may be lawful to, and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or per sons, so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment to be allowed by the Ordinary of the place) shall once (at the least) in every month, openly and publickly read the Common Prayers and Service, in and by the said Book prescribed; and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chapel of or belonging to the said Parsonage, Vicarage, or Benefice, in such order, manner, and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town Corporate where the Offence shall be committed (which Oath the said Justices are hereby impowered to administer) and in default of payment within ten days, to be levied by distress and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens or Overseers of the Poor of the said Parish, rendering the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, House of Learning, or Hospital, and every publick Professor and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other Person in holy Orders, and every School-master keeping any publick or private School, and every person instructing or teaching any Youth in any House or private Family, as a Tutor or School-master, who upon the first day of *May*, which shall be in the Year of our Lord God One thousand six hundred sixty-two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, or Reader's place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture or School; or shall instruct or teach any Youth, as Tutor or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the Year of our Lord One thousand six hundred sixty-two, or at or before his, or their respective admission, to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *scilicet*,

"I *A. B.* Do declare, That it is not lawful upon "any pretence whatsoever to take arms against "the King; and that I do abhor that traiterous Position of taking Arms by his Authority against his "Person, or against those that are commissioned by "him; and that I will conform to the Liturgy of "the Church of *England*, as it is now by Law established. And I do declare, that I do hold there lies "no obligation upon me, or on any other person, "from the Oath commonly called, *The Solemn League "and Covenant*, to endeavour any change, or alteration of Government either in Church or State; "and that the same was in itself an unlawful Oath, "and imposed upon the Subjects of this Realm "against the known Laws and Liberties of this "Kingdom."

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy: And the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same; upon pain, that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, and shall be utterly disabled, and, *ipso facto*, deprived of the same: And that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, shall be void, as if such person so failing were naturally dead.

And if any School-master, or other person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth, as a Tutor or Schoolmaster, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence only) and before such subscription and acknowledgement made, as aforesaid; Then every such Schoolmaster, and other, instructing and teaching, as aforesaid, shall for the first offence suffer three Months Imprisonment without Bail or Mainprise; and for every second, and other such offence, shall suffer three Months Imprisonment without Bail or Mainprise, and also forfeit to His Majesty the Sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop Bishop, or Ordinary of the Diocese (who are hereby enjoined and required upon demand to make and deliver the same) and shall publickly and openly read the same, together with the Declaration or Acknowledgement aforesaid, upon some Lord's Day within three Months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and, *ipso facto*, deprived of the same; and that the said Parsonage, Vicarage, or Benefice, Curate's place, or Lecturer's place, shall be void as if he was naturally dead.

Provided always, that from and after the twenty-fifth Day of *March*, which shall be in the Year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration or Acknowledgment so to be subscribed and read, these words following, *scilicet*,

"AND I do declare, That I do hold there lies no "Obligation upon me, or on any other person, "from the Oath commonly called, *The Solemn "League and Covenant*, to endeavour any change "or alteration of Government either in Church or "State; and that the same was in itself an unlawful "Oath, and imposed upon the Subjects of this "Realm against the known Laws and Liberties of "this Kingdom."

So as none of the persons aforesaid, shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

Provided always, and it be Enacted, That from and after the Feast of St. *Bartholomew*, which shall be in the Year of our Lord One thousand six hundred sixty and two, no Person, who now is Incumbent, and in possession of any Parsonage, Vicarage or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of St. *Bartholomew*, be ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick* upon *Tweed*; but shall be utterly disabled, and, *ipso facto*, deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

And

And be it further Enacted by the Authority aforesaid, That no Person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have for merly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the sum of one hundred pounds; one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the Offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint or Information, in any of his Majesty's Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed, and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole Year then next following.

Provided, That the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the King's Majesty, his Heirs and Successors in *England*.

Provided always, That no Title to confer, or present by Lapse, shall accrue by any avoidance or deprivation, *ipso facto*, by virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such Sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chapel, or other publick Place of, or in any College or Hall in either of the Universities, the Colleges of *Westminster*, *Winchester*, or *Eaton*, or any or them, other than what is prescribed, and appointed to be used in and by the said Book; and that the present Governor, or Head of every College and Hall in the said Universities, and of the said Colleges of *Westminster*, *Winchester*, and *Eaton*, within one Month after the Feast of St. *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty and two; and every Governor or Head of any of the said Colleges or Halls, hereafter to be elected or appointed, within one Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other publick Place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned Assent and Consent unto, and Approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors, or Heads of the said Colleges and Halls, or any of them, as are, or shall be in holy Orders, shall once (at least) in every quarter of the year (not having a lawful Impediment) openly and publickly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other publick Place of the same College or Hall; upon pain to lose, and be suspended of and from all the Benefits and Profits belonging to the same Government or Headship, by the Space of six Months, by the Visitor or Visitors of the same College or Hall; and if any Governor or Head of any College or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service, as aforesaid, shall not at, or before the end of six Months next after such Suspension, subscribe unto the said Articles and Book, and declare his Consent thereunto, as aforesaid, or read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be, *ipso facto*, void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels or other publick Places of the respective Colleges and Halls in both the Universities, in the Colleges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province, in Latin; any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chapel, or other Place of publick Worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualites, under his Seal; and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned Assent to the same; and that every person and persons, who now is, or hereafter shall be licensed, assigned, appointed, or received as a Lecturer, to preach upon any Day of the Week, in any Church, Chapel, or Place of publick Worship within this Realm of *England*, or Places aforesaid, the first time he preacheth (before his Sermon) shall openly, publickly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his Assent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; and that all and every such Person or Persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel or Place of publick Worship, until such time as he and they shall openly, publickly and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points of the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his Assent and Consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any Person, who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture; that then for every such offence, the Person and Persons so offending shall suffer three months Imprisonment in the Common Gaol without Bail or Mainprise; and that any two Justices of the Peace of any County of this kingdom and Places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending, to the Gaol of the same County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayer and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly and solemnly read by some Priest or Deacon, in the Church, Chapel, or Place of

publick Worſhip where the ſaid Sermon or Lecture is to be preached, before ſuch Sermon or Lecture be preached; and the Lecturer then to preach ſhall be preſent at the reading thereof.

Provided nevertheleſs, That this Act ſhall not extend to the Univerſity Churches in the Univerſities of this Realm, or either of them, when or at ſuch times as any Sermon or Lecture is preached or read in the ſame Churches, or any of them, for, or as the publick Univerſity Sermon or Lecture; but that the ſame Sermons and Lectures may be preached or read in ſuch ſort and manner as the ſame have been heretofore preached or read; this Act, or any thing herein contained to the contrary thereof in any wiſe notwithſtanding.

And be it further Enacted by the Authority aforeſaid, That the ſeveral good Laws and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Adminiſtration of the Sacraments, within this Realm of *England*, and places aforeſaid, ſhall ſtand in full force and ſtrength, to all intents and purpoſes whatſoever, for the eſtabliſhing and confirming of the ſaid Book, intituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the Church of* England: *together with the Pſalter or Pſalms of* David, *pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons*, herein before mentioned to be joined and annexed to this Act; and ſhall be applied, practiſed, and put in uſe for the puniſhing of all offences contrary to the ſaid Laws, with relation to the Book aforeſaid, and no other.

Provided always, and be it further Enacted by the Authority aforeſaid, That in all thoſe Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the preſent occaſion, according to the direction of lawful Authority.

Provided alſo, and be it Enacted by the Authority aforeſaid, That a true Printed Copy of the ſaid Book, intituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the Church of* England: *together with the Pſalter or Pſalms of* David, *pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons*, ſhall at the coſts and charges of the Pariſhioners of every Pariſh Church and Chapelry, Cathedral Church, College and Hall, be attained and gotten before the Feaſt day of St. *Bartholomew*, in the Year of our Lord One thouſand ſix hundred ſixty and two, upon the pain of forfeiture of three pounds by the month, for ſo long time as they ſhall then after be unprovided thereof, by every Pariſh or Chapelry, Cathedral Church, College and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforeſaid, That the Biſhops of *Hereford*, St. *Davids*, *Abbot*, *Bangor*, and *Landaff*, and their Succeſſors, ſhall take ſuch Order among themſelves, for the ſouls health of the Flocks committed to their charge within *Wales*, that the Book hereunto annexed be truly and exactly tranſlated into the *Britiſh* or *Welch* Tongue; and that the ſame ſo tranſlated, and being by them, or any three of them at the leaſt, viewed, perused and allowed, be imprinted to ſuch number at leaſt, ſo that one of the ſaid Books ſo tranſlated and imprinted, may be had for every Cathedral, Collegiate and Pariſh Church, and Chapel of Eaſe in the ſaid reſpective Dioceſes and places in *Wales*, where the *Welch* is commonly ſpoken or uſed, before the firſt day of *May*, One thouſand ſix hundred ſixty five, and that from and after the imprinting and publiſhing of the ſaid Book ſo tranſlated, the whole Divine Service ſhall be uſed and ſaid by the Miniſters and Curates throughout all *Wales* within the ſaid Dioceſes where the *Welch* Tongue is commonly uſed, in the *Britiſh* or *Welch* Tongue, in ſuch manner and form as is preſcribed according to the Book hereby to annexed to be uſed in the *Engliſh* Tongue, differing nothing in any Order or Form from the ſaid *Engliſh* Book; for which Book ſo tranſlated and imprinted, the Church-wardens of every of the ſaid Pariſhes ſhall pay out of the Pariſh Monie, in their hands for the uſe of the reſpective Churches, and be allowed the ſame on their Account; and that the ſaid Biſhops and their Succeſſors, or any three of them at the leaſt, ſhall ſet and appoint the Price for which the ſaid Book ſhall be ſold: And one other Book of Common Prayer in the *Engliſh* Tongue, ſhall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welch* is to be had by force of this Act, before the firſt day of *May*, One thouſand ſix hundred ſixty and four; and the ſame Book to remain in ſuch convenient places, within the ſaid Churches, that ſuch as underſtand them may reſort at all convenient times to read and peruſe the ſame, and alſo ſuch as do not underſtand the ſaid language, may by conferring both Tongues together, the ſooner attain to the knowledge of the *Engliſh* Tongue; any thing in this Act to the contrary notwithſtanding: And until printed Copies of the ſaid Book, ſo to be tranſlated, may be had and provided, The Form of Common Prayer eſtabliſhed by Parliament, before the making of this Act, ſhall be uſed as formerly in ſuch parts of *Wales* where the *Engliſh* Tongue is not commonly underſtood.

And to the end that the true and perfect Copies of this Act, and the ſaid Book hereunto annexed, may be ſafely kept, and perpetually preſerved, and for the avoiding of all diſputes for the time to come; Be it therefore Enacted by the Authority aforeſaid, That the reſpective Deans and Chapters of every Cathedral or Collegiate Church within *England* and *Wales*, ſhall at their proper coſts and charges, before the twenty-fifth day of *December*, One thouſand ſix hundred ſixty-two, obtain under the Great Seal of *England*, a true and perfect printed Copy of this Act, and of the ſaid Book annexed hereunto, to be by the ſaid Deans and Chapters, and their Succeſſors, kept and preſerved in ſafety for ever, and to be alſo produced, and ſhewed forth in any Court of Record, as often as they ſhall be thereunto lawfully required; and alſo there ſhall be delivered true and perfect Copies of this Act, and of the ſame Book, into the reſpective Courts at *Weſtminſter*, and into the Tower of *London*, to be kept and preſerved for ever among the Records of the ſaid Courts, and the Records of the Tower, to be alſo produced and ſhewed forth in any Court as need ſhall require; which ſaid Books, ſo to be exemplified under the Great Seal of *England*, ſhall be examined by ſuch perſons as the King's Majeſty ſhall appoint, under the Great Seal of *England*, for that purpoſe, and ſhall be compared with the Original Book hereunto annexed, and ſhall have power to correct and amend in writing, any Error committed by the Printer in the printing of the ſame Book, or of any thing therein contained, and ſhall certify in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the ſame Book, that they have examined and compared the ſame Book, and find it to be a true and perfect Copy; which ſaid Books, and every one of them ſo exemplified under the Great Seal of *England*, as aforeſaid, ſhall be deemed, taken, adjudged and expounded to be good and available in the Law, to all intents and purpoſes whatſoever, and ſhall be accounted as good Records as this Book itſelf hereunto annexed; any Law or Cuſtom to the contrary in any wiſe notwithſtanding.

Provided alſo, That this Act, or any thing therein contained, ſhall not be prejudicial or hurtful unto the King's Profeſſor of Law, within the Univerſity of *Oxford*, for or concerning the Prebend of *Shipton* within the Cathedral Church of *Sarum*, united and annexed unto the place of the ſame King's Profeſſor for the time being, by the late King *James* of bleſſed memory.

Provided always, That whereas the ſix and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord One thouſand five hundred ſixty-two, for the avoiding of diverſities of Opinions, and for eſtabliſhing of content touching true Religion, is in theſe words following, viz.

That the Book of Conſecration of Archbiſhops and Biſhops, and Ordaining of Prieſts and Deacons, lately ſet forth in the time of King Edward *the Sixth, and Confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordaining, neither hath it any thing that of itſelf is ſuperſtitious and ungodly: and therefore*

fore whosoever are Consecrated or Ordered according to the Rites of that Book since the second Year of the aforenamed King Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical Person, or other Person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed, and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said six and thirtieth Article; any thing in the said Article, or in any Statute, Act or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church of *England*, together with the Form and Manner of Ordaining and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two.

THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extreams, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon his Majesty's happy Restauration, it seemed probable that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings, we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our

cities in this weighty Affair, as in the ſight of God, and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men; although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all; nor can expect that men of factious, peeviſh, and perverſe ſpirits ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves: Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious Sons of the Church of *England*.

Concerning the Service of the Church.

THERE was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof, if any man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were miniſters in the congregation, ſhould (by often reading, and meditation in God's word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſome Doctrine, and to confute them that were adverſaries to the Truth; and further, that the people (by daily hearing of the holy ſcripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were only begun, and never read through: After like ſort were other Books of holy Scripture uſed. And moreover, whereas St. *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; the Service in this Church of *England* theſe many years hath been read in Latin to the people, which they underſtand not; ſo that they have heard with their ears only, and their heart, ſpirit and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven Portions, whereof every one was called a *Nocturn*: Now of late times a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service, was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, than to read it when it was found out.

Theſe inconveniencies therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Calendar for that purpoſe, which is plain and eaſy to be underſtood, wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſy to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is agreeable to the ſame; and that in ſuch Language and Order as is moſt eaſy and plain for the underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſy.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Saliſbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſe be in doubt, then he may ſend for the reſolution to the Archbiſhop.

"THOUGH it be appointed, That all things "ſhall be read and ſung in the Church in the "*Engliſh* Tongue, to the end that the congrega- "tion may be thereby edified; yet it is not meant "but that when men ſay Morning and Evening "Prayer privately, they may ſay the ſame in any "language that they themſelves do underſtand.

"And all Prieſts and Deacons are to ſay daily the "Morning and Evening Prayer either privately or "openly, not being let by ſickneſs, or ſome other "urgent cauſe.

"And the Curate that miniſtereth in every Pariſh "Church, or Chapel, being at home, and not being "otherwiſe reaſonably hindered, ſhall ſay the ſame "in the Pariſh Church or Chapel where he miniſter- "eth, and ſhall cauſe a Bell to be tolled thereunto a "convenient time before he begin, that the people "may come to hear God's Word, and to pray with "him."

Of Ceremonies, Why ſome be abolished, and ſome retained.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entered into the Church by undiſcreet Devotion, and ſuch zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent Order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall offence before God. *Let all things be done among you*, ſaith St *Paul*, *in a ſeemly and due Order*: The appointment of which order pertaineth not to private men; therefore no man ought to take in hand,

for preſume to appoint or alter any publick or common Order in Chriſt's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo diverſe, that ſome think it a great matter of Conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms: and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: it was thought expedient, not ſo much to have reſpect how to pleaſe, and ſatisfy either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfy, here be certain cauſes rendered, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burden of them was intolerable: whereof St. *Auguſtine* in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, than were the Jews. And he counſelled that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it. But what would Saint *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſt's benefits unto us. And beſides this, Chriſt's Goſpel is not a ceremonial law (as much of *Moſes'* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the Spirit; being content only with thoſe Ceremonies, which do ſerve to a decent Order and godly Diſcipline, and ſuch as be apt to ſtir up the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the abeliſhment of certain Ceremonies was, That they were ſo far abuſed, partly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, than the Glory of God that the abuſes could not well be taken away, the thing remaining ſtill.

But now as concerning thoſe Perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: if they conſider that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgments. And if they think much, that any of the old remain, and would rather have all deviſed anew: then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old only for their age, without bewraying of their own folly. For in ſuch a caſe they ought rather to have reverence unto them for their Antiquity, if they will declare themſelves to be more ſtudious of Unity and Concord, than of Innovation and Newfangleneſs, which (as much as may be with true ſetting forth of Chriſt's Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe be taken away which were moſt abuſed, and did burden men's Conſciences without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as others have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people only: For we think it convenient, that every Country ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of God's Honour and Glory, and to the reducing of the people to a moſt perfect and godly living, without Error or Superſtition; and that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in men's Ordinances it often chanceth diverſely in divers Countries.

The Order how the Pſalter is appointed to be read.

THE Pſalter ſhall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the twenty-eighth or twenty-ninth day of the Month.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December*, have One and thirty days apiece: It is Ordered, that the ſame Pſalms ſhall be read the laſt Day of the ſaid Months, which were read the day before: So that the Pſalter may begin again the firſt day of the next month enſuing.

And whereas the 119th Pſalm is divided into 22 Portions, and is over-long to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the 119th Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth, and *Edward* the Sixth.

The Order how the Pſalter is appointed to be read.

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayers; ſo as the moſt part thereof will be read over every year once, as in the Calendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalyps, out of which there are only certain Proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the Month in the Calendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; except only the Moveable Feaſts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Leſſons, the Proper Leſſons for all which days are to be found in the Table of Proper Leſſons.

And note, That whenſoever Proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Calendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the Week after where it is not in this Book otherwiſe ordered.

PRINCETON THEOLOGICAL SEMINARY

Proper

Proper LESSONS to be read at Morning and Evening Prayer, on the *Holy-days* throughout the year.

	¶ *Mattins.*	¶ *Evenſong.*
S. *Andrew.*	Prov. 20	Prov. 21
S. *Thomas the Apoſtle.*	23	24
Nativity of Chriſt.	(v. 8.	(*to* v. 17
1 Leſſon	Iſaiah 9 *to*	Iſai. 7. v. 10
2 Leſſon	Luke 2 *to* (v. 15.	Titus 3. v. 4 (*to* v. 9.
S. *Stephen.*		
1 Leſſon	Prov. 28	Eccleſ. 4
2 Leſſon	Acts 6. v. 8. *and* ch. 7.	Acts 7. v. 30 (*to* v. 55.
S. *John Evang.*	*to* ver. 30	
1 Leſſon	Eccleſ. 5	Eccleſ. 6
2 Leſſon	Rev. 1	Rev. 22
Innocents Day.	Jerem. 31 (*to* v. 18	Wiſd. 1
Circumciſion.		(v. 12
1 Leſſon	Gen. 17	Deut. 10.
2 Leſſon	Rom. 2	Coloſſ. 2
Epiphany.		
1 Leſſon	Iſaiah 60	Iſaiah 49
2 Leſſon	Luke 3 (*to* v. 23	John 2 (*to* v. 12
Converſion of S. Paul.		
1 Leſſon	Wiſd. 5	Wiſd. 6
2 Leſſon	Acts 22 (*to* v. 22	Acts 26
Purification of the Virgin Mary.	Wiſd. 9	Wiſd. 12
S. *Matthias.*	Wiſd. 19	Eccluſ. 1
Annunciation of our Lady.	Eccluſ. 2	3
Wedneſday before Eaſter.		
1 Leſſon	Hoſea 13	Hoſea 14
2 Leſſon	John 11. v. 45	
Thurſday before Eaſter.		
1 Leſſon	Dan. 9	Jerem. 31
2 Leſſon	John 13	
Good Friday.	(v. 20	
1 Leſſon	Gen. 22 *to*	Iſaiah 53
2 Leſſon	John 18	1 Pet. 2
Eaſter Even.		
1 Leſſon	Zech. 9	Exod. 13
2 Leſſon	Luke 23. v. 50	Hebr. 4
Monday in Eaſter Week.		
1 Leſſon	Exod. 16	Exod. 17
2 Leſſon	Matth. 28	Acts 3
Tueſday in Eaſter Week.		
1 Leſſon	Exod. 20	Exod. 32
2 Leſſon	Luke 24 *to* (v. 13	1 Cor. 15
S. *Mark.*	Eccluſ. 4	Eccluſ. 5
S. *Philip & S. James.*		
1 Leſſon	Eccluſ. 7	9
2 Leſſon	John 1. v. 43	
Aſcenſion Day.		
1 Leſſon	Deut. 10	2 Kings 2
2 Leſſon	Luke 24. v. 44	Epheſ. 4 *to* (v. 17
Monday in Whitſun-Week.		
1 Leſſon	Gen. 11 *to* (v. 10	Num. 11. v. (16 *to* v. 30
2 Leſſon	Cor. 12	1 Cor. 14 (*to* v. 26
Tueſday in Whitſun-Week.	(v. 18	
1 Leſſon	1 Sam. 19	Deut. 30
2 Leſſon	1 Theſſ. 5. (v. 12 *to* v. 24	1 John 4 *to* (v. 14
S. *Barnabas.*		
1 Leſſon	Eccluſ. 10	Eccluſ. 12
2 Leſſon	Acts 14	Acts 15 *to* (v. 36
S. *John Baptiſt.*		
1 Leſſon	Malach. 3	Malach. 4
2 Leſſon	Matth. 3	Matth. 14 *to* (v. 13
S. *Peter.*		
1 Leſſon	Eccluſ. 15	Eccluſ. 19
2 Leſſon	Acts 3	Acts 4
S. *James.*	Eccluſ. 21	Eccluſ. 22
S. *Bartholomew.*	24	29
S. *Matthew.*	35	38
S. *Michael.*		
1 Leſſon	Gen. 32	Dan. 10. v. 5
2 Leſſon	Acts 12 *to* (v. 20	Jude v. 6 *to* (v. 16
S. *Luke.*	Eccluſ. 51	Job 1
S. *Simon & S. Jude.*	Job 24, 25	42
All Saints.		
1 Leſſon	Wiſd. 3 *to* (v. 10	Wiſd. 5 (*to* v. 17
2 Leſſon	Heb. 11. v. 32 & ch. 12 *to* v. 7.	Rev. 19 (*to* v. 17

Proper LESSONS to be read at Morning and Evening Prayer, on the *Sundays* throughout the year.

Sundays of Advent.	¶ *Mattins.*	¶ *Evensong.*
The first	Isaiah 1	Isaiah 2
2	5	24
3	25	26
4	30	32
Sundays after Christmas.		
The first	37	38
2	41	43
Sundays after the Epiphany.		
The first	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuagesima.	Gen. 1	Gen. 2
Sexagesima.	3	6
Quinquagesima.	9 *to* ver. 20	12
Lent.		
First Sunday	19 *to* ver. 30	22
2	27	34
3	39	42
4	43	45
5	Exod. 3	Exod. 5
6		
1 Lesson	9	10
2 Lesson	Matth. 26	Heb. 5 *to* (ver. 11
Easter-Day.		
1 Lesson	Exod. 12	Exod. 14
2 Lesson	Rom. 6	Acts 2. v. 22
Sundays after Easter.		
The first	Numb. 16	Numb. 22
2	23, 24	25
3	Deut. 4	Deut. 5

Sundays after Easter.	¶ *Mattins.*	¶ *Evensong.*
4	Deut. 6	Deut. 7
5	8	9
Sunday after Ascension Day.	12	13
Whitsunday.		
1 Lesson	16 *to* v. 18	Isaiah 11
2 Lesson	Acts 10. v. 34	Acts 19 *to* (v. 21
Trinity Sunday.		
1 Lesson	Gen. 1	Gen. 18
2 Lesson	Matth. 3	1 John 5
Sundays after Trinity.		
The first	Josh. 10	Josh. 23
2	Judges 4	Judges 5
3	1 Sam. 2	1 Sam. 3
4	12	13
5	15	17
6	2 Sam. 12	2 Sam. 19
7	21	24
8	1 Kings 13	1 Kings 17
9	18	19
10	21	22
11	2 Kings 5	2 Kings 9
12	10	18
13	19	23
14	Jerem. 5	Jerem. 22
15	35	36
16	Ezek. 2	Ezek. 13
17	14	18
18	20	24
19	Daniel 3	Daniel 6
20	Joel 2	Micah 6
21	Habbak. 2	Prov. 1
22	Prov. 2	3
23	11	12
24	13	14
25	15	16
26	17	19

Proper PSALMS on certain Days.

	¶ *Mattins.*	¶ *Evensong.*		¶ *Mattins.*	¶ *Evensong.*
Christmas Day.	19, 45, 85.	89, 110, 132.	*Easter-Day.*	2, 57, 111.	113, 114, 118.
Ash Wednesday.	6, 32, 38.	102, 130, 143.	*Ascension-Day.*	8, 15, 21.	24, 47, 108.
Good Friday.	22, 40, 54.	69, 88.	*Whitsunday.*	48, 68.	104, 145.

The Calendar, with the Table of Leſſons.

JANUARY hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	A	*Circumciſion.* --				
2	b		Geneſis 1	Matth. 1	Geneſis 2	Rom.-- 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiphany.*				
7	g		9	5	12	5
8	A	Lucian P.&M.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hilary, B.&C.	23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Priſca, V.&M.	33	16	34	16
19	e		35	17	37	1 Cor.-- 1
20	f	Fabian B.&M.	38	18	39	2
21	g	Agnes V.&M.	40	19	41	3
22	A	Vincent, M.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	*Converſion of*				
26	e	—— (S. *Paul.*	48	23	49	7
27	f		50	24	Exodus 1	8
28	g		Exodus 2	25	3	9
29	A		4	26	5	10
30	b	K *Charles* Mart	† 6	27	7	11
31	c		8	28	9	12

† Note, that Exodus 6, is to be read only to ver. 14.

FEBRUARY

FEBRUARY hath xxviii Days; And in every Leap-year xxix Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	d	Faſt.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	*Purif. V. Mary.*	—	2	—	14
3	f	Blaſius B. & M.	12	3	13	15
4	g		14	4	15	16
5	A	Agatha V & M.	16	5	17	2 Cor. 1
6	b		18	6	19	2
7	c		20	7	21	3
8	d		22	8	23	4
9	e		24	9	32	5
10	f		33	10	34	6
11	g		Lev. 18	11	Lev. 19	7
12	A		20	12	26	8
13	b		Num. 11	13	Num. 12	9
14	c	Valentine, B.	13	14	14	10
15	d		16	15	17	11
16	e		20	16	21	12
17	f		22	Lu. 1 *to* 39	23	13
18	g		24	1. *ver.* 39	25	Gal. 1
19	A		27	2	30	2
20	b		31	3	32	3
21	c		35	4	36	4
22	d		Deut. 1	5	Deut. 2	5
23	e	Faſt.	3	6	4	6
24	f	S. *Matthias.*	—	7	—	Epheſ. 1
25	g		5	8	6	2
26	A		7	9	8	3
27	b		9	10	10	4
28	c		11	11	12	5
29			13	Matth. 7	14	Rom. 12

The Calendar, with the Table of Leſſons.

MARCH hath xxxi Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
	1	d	David, A.Bp.	Deut. 15	Luke 12	Deut. 16	Epheſ. 6
	2	e	Chad, Bp.	17	13	18	Philip. 1
	3	f		19	14	20	2
	4	g		21	15	22	3
	5	A		24	16	25	4
	6	b		26	17	27	Coloſſ. 1
	7	c	Perpetua, M.	28	18	29	2
	8	d		30	19	31	3
	9	e		32	20	33	4
	10	f		34	21	Joſhua 1	1 Theſ. 1
	11	g		Joſhua 2	22	3	2
	12	A	Gregory M.B	4	23	5	3
	13	b		6	24	7	4
	14	c		8	John 1	9	5
	15	d		10	2	23	2 Theſ. 1
	16	e		24	3	Judges 1	2
	17	f		Judges 2	4	3	3
	18	g	Ed. K. W Sax.	4	5	5	1 Tim. 1
	19	A		6	6	7	2, 3
	20	b		8	7	9	4
14	21	c	Benedict, Ab.	10	8	11	5
3	22	d		12	9	13	6
	23	e		14	10	15	2 Tim. 1
11	24	f	Faſt.	16	11	17	2
	25	g	*Annunciation*		12		3
19	26	A	*(of V. Mary.*	18	13	19	4
8	27	b		20	14	31	Titus 1
	28	c		Ruth -- 1	15	Ruth 2	2, 3
16	29	d		3	16	4	Philem.
5	30	e		1 Sam. 1	17	1 Sam. 2	Hebr. 1
	31	f		3	18	4	2

☞ The Numbers here prefixed to the ſeveral Days, between the Twenty-firſt Day of *March*, and the Eighteenth Day of *April*, both incluſive, denote the Days upon which thoſe Full Moons do fall, which happen upon or next after the Twenty-firſt Day of *March*, in thoſe Years, of which they are reſpectively the Golden Numbers; and the Sun-

APRIL hath xxx Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
13	1	g	———	1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A	———	——7	——20	——8	——4
	3	b	RichardBp.	——9	——21	——10	——5
10	4	c	S.Ambroſe.	——11	Acts—1	——12	——6
	5	d	———	——13	——2	——14	——7
18	6	e	———	——15	——3	——16	——8
7	7	f	———	——17	——4	——18	——9
	8	g	———	——19	——5	——20	——10
15	9	A	———	——21	——6	——22	——11
4	10	b	———	——23	——7	——24	——12
	11	c	———	——25	——8	——26	——13
12	12	d	———	——27	——9	——28	James 1
1	13	e	———	——29	——10	——30	——2
	14	f	———	——31	——11	2 Sam. 1	——3
9	15	g	———	2 Sam. 2	——12	——3	——4
	16	A	———	——4	——13	——5	——5
17	17	b	———	——6	——14	——7	1 Peter 1
6	18	c	———	——8	——15	——9	——2
	19	d	Alph. A. B.	——10	——16	——11	——3
	20	e	———	——12	——17	——13	——4
	21	f	———	——14	——18	——15	——5
	22	g	———	——16	——19	——17	2 Peter 1
	23	A	S.GeorgeM	——18	——20	——19	——2
	24	b	———	——20	——21	——21	——3
	25	c	S.*Mark*,Ev.	———	——22	———	1 John 1
	26	d	———	——22	——23	——23	——2
	27	e	———	——24	——24	1 Kings 1	——3
	28	f	———	1 Kings 2	——25	——3	——4
	29	g	———	——4	——26	——5	——5
	30	A	———	——6	——27	——7	2, 3 John
			———	———	———	———	———

Sunday-Letter next following any ſuch Full Moon, points out *Eaſter-day* for that Year. All which holds until the Year of our Lord 1899 incluſive: after which Year, the Places of theſe Golden Numbers will be to be changed, as is hereafter expreſſed.

MAY hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	b	S. *Philip* and	——	——	——	Jude —
2	c	(*James*, Ap.	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3	d	Invention of	—— 10	Matth. 1	—— 11	—— 2
4	e	—(the Croſs.	—— 12	—— 2	—— 13	—— 3
5	f	——	—— 14	—— 3	—— 15	—— 4
6	g	S. John Evan.	—— 16	—— 4	—— 17	—— 5
7	A	——	—— 18	—— 5	—— 19	—— 6
8	b	——	—— 20	—— 6	—— 21	—— 7
9	c	——	—— 22	—— 7	2 Kings 1	—— 8
10	d	——	2 Kings 2	—— 8	—— 3	—— 9
11	e	——	—— 4	—— 9	—— 5	—— 10
12	f	——	—— 6	—— 10	—— 7	—— 11
13	g	——	—— 8	—— 11	—— 9	—— 12
14	A	——	—— 10	—— 12	—— 11	—— 13
15	b	——	—— 12	—— 13	—— 13	—— 14
16	c	——	—— 14	—— 14	—— 15	—— 15
17	d	——	—— 16	—— 15	—— 17	—— 16
18	e	——	—— 18	—— 16	—— 19	1 Cor. 1
19	f	Dunſtan, A.B.	—— 20	—— 17	—— 21	—— 2
20	g	——	—— 22	—— 18	—— 23	—— 3
21	A	——	—— 24	—— 19	—— 25	—— 4
22	b	——	Ezra — 1	—— 20	Ezra — 3	—— 5
23	c	——	—— 4	—— 21	—— 5	—— 6
24	d	——	—— 6	—— 22	—— 7	—— 7
25	e	——	—— 9	—— 23	Neh. — 1	—— 8
26	f	Auguſtin A.B.	Neh. — 2	—— 24	—— 4	—— 9
27	g	Ven. Bede, Pr.	—— 5	—— 25	—— 6	—— 10
28	A	——	—— 8	—— 26	—— 9	—— 11
29	b	K. *Charles* II.	—— 10	—— 27	—— 13	—— 12
30	c	——(N. & R.	Eſther 1	—— 28	Eſther 2	—— 13
31	d	——	—— 3	Mark 1	—— 4	—— 14

JUNE hath xxx Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	e	Nicomede,M.	Eſther 5	Mark 2	Eſther 6	1 Cor. 15
2	f		7	3	8	16
3	g		9	4	Job — 1	2 Cor. 1
4	A		Job — 2	5	3	2
5	b	Boniface,B.M.	4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	S. *Barnabas*,A.				
12	b		16	12	17, 18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g	S. Alban, M.	29	Luke 1	30	Gal. — 1
18	A		31	2	32	2
19	b		33	3	34	3
20	c	Tr.of K.Edw.	35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	Faſt.	41	7	42	Epheſ. 1
24	g	S. *John Baptiſt.*				
25	A		Prov. 1	8	Prov. 2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	Faſt.	7	11	8	5
29	e	S. *Peter*, Apoſ.				
30	f		9	12	10	6

JULY hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	g		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Viſitat. of VM.	—— 13	—— 14	—— 14	—— 2
3	b		—— 15	—— 15	—— 16	—— 3
4	c	Tr. of Mart. B.	—— 17	—— 16	—— 18	—— 4
5	d		—— 19	—— 17	—— 20	Coloſſ. 1
6	e		—— 21	—— 18	—— 22	—— 2
7	f		—— 23	—— 19	—— 24	—— 3
8	g		—— 25	—— 20	—— 26	—— 4
9	A		—— 27	—— 21	—— 28	1 Theſ. 1
10	b		—— 29	—— 22	—— 31	—— 2
11	c		Eccleſ. 1	—— 23	Eccleſ. 2	—— 3
12	d		—— 3	—— 24	—— 4	—— 4
13	e		—— 5	John — 1	—— 6	—— 5
14	f		—— 7	—— 2	—— 8	2 Theſ. 1
15	g	Swithun B. Tr.	—— 9	—— 3	—— 10	—— 2
16	A		—— 11	—— 4	—— 12	—— 3
17	b		Jer. — 1	—— 5	Jer. — 2	1 Tim. 1
18	c		—— 3	—— 6	—— 4	—— 2, 3
19	d		—— 5	—— 7	—— 6	—— 4
20	e	Marg. V. & M.	—— 7	—— 8	—— 8	—— 5
21	f		—— 9	—— 9	—— 10	—— 6
22	g	S. Mary Magd.	—— 11	—— 10	—— 12	2 Tim. 1
23	A		—— 13	—— 11	—— 14	—— 2
24	b	—— Faſt.	—— 15	—— 12	—— 16	—— 3
25	c	S. *James*, Apoſ.	——	—— 13	——	—— 4
26	d	S. Anne. ——	—— 17	—— 14	—— 18	Titus 1
27	e		—— 19	—— 15	—— 20	—— 2, 3
28	f		—— 21	—— 16	—— 22	Philem.
29	g		—— 23	—— 17	—— 24	Hebr. 1
30	A		—— 25	—— 18	—— 26	—— 2
31	b		—— 27	—— 19	—— 28	—— 3

AUGUST hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	c	Lammas-day.	Jer.—29	John 20	Jer.—30	Hebr. 4
2	d	——	—— 31	—— 21	—— 32	—— 5
3	e	——	—— 33	Acts — 1	—— 34	—— 6
4	f	——	—— 35	—— 2	—— 36	—— 7
5	g	——	—— 37	—— 3	—— 38	—— 8
6	A	Transfigurat.	—— 39	—— 4	—— 40	—— 9
7	b	Name of Jeſus.	—— 41	—— 5	—— 42	—— 10
8	c	——	—— 43	—— 6	—— 44	—— 11
9	d	——	—— 45, 46	—— 7	—— 47	—— 12
10	e	S. Laurence M	—— 48	—— 8	—— 49	—— 13
11	f	——	—— 50	—— 9	—— 51	James 1
12	g	——	—— 52	—— 10	Lam.--1	—— 2
13	A	——	Lam.--2	—— 11	—— 3	—— 3
14	b	——	—— 4	—— 12	—— 5	—— 4
15	c	——	Ezek.--2	—— 13	Ezek.--3	—— 5
16	d	——	—— 6	—— 14	—— 7	1 Peter 1
17	e	——	—— 13	—— 15	—— 14	—— 2
18	f	——	—— 18	—— 16	—— 33	—— 3
19	g	——	—— 34	—— 17	Daniel 1	—— 4
20	A	——	Daniel 2	—— 18	—— 3	—— 5
21	b	——	—— 4	—— 19	—— 5	2 Peter 1
22	c	——	—— 6	—— 20	—— 7	—— 2
23	d	——Faſt.	—— 8	—— 21	—— 9	—— 3
24	e	S. *Bartholomew*	——	—— 22	——	1 John 1
25	f	——	—— 10	—— 23	—— 11	—— 2
26	g	——	—— 12	—— 24	Hoſea- 1	—— 3
27	A	——	Hoſ. 2, 3	—— 25	—— 4	—— 4
28	b	S. Auguſtin, B.	—— 5, 6	—— 26	—— 7	—— 5
29	c	S. John be-	—— 8	—— 27	—— 9	2, 3 John
30	d	—— (headed.	—— 10	—— 28	—— 11	Jude —
31	e	——	—— 12	Matth. 1	—— 13	Rom.--1

SEPTEMBER hath xxx Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	f	Giles, Ab. &C.	Hoſea 14	Matth. 2	Joel — 1	Rom. — 2
2	g	———	Joel — 2	——— 3	——— 3	——— 3
3	A	———	Amos — 1	——— 4	Amos 2	——— 4
4	b	———	——— 3	——— 5	——— 4	——— 5
5	c	———	——— 5	——— 6	——— 6	——— 6
6	d	———	——— 7	——— 7	——— 8	——— 7
7	e	Enurchus, B.	——— 9	——— 8	Obadiah	——— 8
8	f	Nativity of V.	Jonah 1	——— 9	Jon. 2, 3	——— 9
9	g	——— (Mary.	——— 4	——— 10	Micah 1	——— 10
10	A	———	Micah 2	——— 11	——— 3	——— 11
11	b	———	——— 4	——— 12	——— 5	——— 12
12	c	———	——— 6	——— 13	——— 7	——— 13
13	d	———	Nahum 1	——— 14	Nahum 2	——— 14
14	e	Holy Croſs D.	——— 3	——— 15	Hab. — 1	——— 15
15	f	———	Hab. — 2	——— 16	——— 3	——— 16
16	g	———	Zeph. — 1	——— 17	Zeph. — 2	1 Cor. 1
17	A	Lambert B.M.	——— 3	——— 18	Haggai 1	——— 2
18	b	———	Haggai 2	——— 19	Zech. 1	——— 3
19	c	———	Zec. 2, 3	——— 20	——— 4, 5	——— 4
20	d	——— Faſt.	——— 6	——— 21	——— 7	——— 5
21	e	S. *Matthew*, A.	———	——— 22	———	——— 6
22	f	———	——— 8	——— 23	——— 9	——— 7
23	g	———	——— 10	——— 24	——— 11	——— 8
24	A	———	——— 12	——— 25	——— 13	——— 9
25	b	———	——— 14	——— 26	Mal. — 1	——— 10
26	c	S. Cyprian, M.	Mal. — 2	——— 27	——— 3	——— 11
27	d	———	——— 4	——— 28	Tobit — 1	——— 12
28	e	———	Tobit — 2	Mark 1	——— 3	——— 13
29	f	S. *Michael.* —	———	——— 2	———	——— 14
30	g	S. Jerom, C.D.	——— 4	——— 3	——— 6	——— 15

OCTOBER hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	A	Remigius, Bp.	Tob.—7	Mark—4	Tob.—8	1 Cor. 16
2	b	———	——9	——5	——10	2 Cor. 1
3	c	———	——11	——6	——12	——2
4	d	———	——13	——7	——14	——3
5	e	———	Judith 1	——8	Judith 2	——4
6	f	Faith, V. & M.	——3	——9	——4	——5
7	g	———	——5	——10	——6	——6
8	A	———	——7	——11	——8	——7
9	b	S. Denys, B.M.	——9	——12	——10	——8
10	c	———	——11	——13	——12	——9
11	d	———	——13	——14	——14	——10
12	e	———	——15	——15	——16	——11
13	f	Tr. of K. Edw.	Wiſd. 1	——16	Wiſd. 2	——12
14	g	———	——3	Lu. 1 *to* 39	——4	——13
15	A	———	——5	1. *ver.* 39	——6	Gal. — 1
16	b	———	——7	——2	——8	——2
17	c	Etheldreda, V.	——9	——3	——10	——3
18	d	S. *Luke*, Evan.	———	——4	———	——4
19	e	———	——11	——5	——12	——5
20	f	———	——13	——6	——14	——6
21	g	———	——15	——7	——16	Epheſ. 1
22	A	———	——17	——8	——18	——2
23	b	———	——19	——9	Eccl^us 1	——3
24	c	———	Eccl^us 2	——10	——3	——4
25	d	Criſpin, Mart.	——4	——11	——5	——5
26	e	———	——6	——12	——7	——6
27	f	———Faſt.	——8	——13	——9	Philip. 1
28	g	S. *Simon* & *Jude*	———	——14	———	——2
29	A	———	——10	——15	——11	——3
30	b	———	——12	——16	——13	——4
31	c	———Faſt.	——14	——17	——15	Coloſſ. 1

NOVEMBER hath xxx Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	d	*All Saints Day.*				
2	e		Eccl^us 16	Luke 18	Eccl^us 17	Coloſſ. 2
3	f		——18	——19	——19	——3
4	g		——20	——20	——21	——4
5	A	*Papiſts Conſpir.*	——22	——21	——23	1 Theſ. 1
6	b	Leonard, C.	——24	——22	——*25	——2
7	c		——27	——23	——28	——3
8	d		——29	——24	——†30	——4
9	e		——31	John——1	——32	——5
10	f		——33	——2	——34	2 Theſ. 1
11	g	S. Martin, B.	——35	——3	——36	——2
12	A		——37	——4	——38	——3
13	b	Britius, B.	——39	——5	——40	1 Tim. 1
14	c		——41	——6	——42	——2, 3
15	d	Machutus, B.	——43	——7	——44	——4
16	e		——45	——8	——‖46	——5
17	f	Hugh, B. Linc.	——47	——9	——48	——6
18	g		——49	——10	——50	2 Tim. 1
19	A		——51	——11	Baruch 1	——2
20	b	Edm. K. & M.	Baruch 2	——12	——3	——3
21	c		——4	——13	——5	——4
22	d	Cecilia V. & M.	——6	——14	Hiſt. Suſ.	Titus 1
23	e	S. Clement, B.	Bel & D.	——15	Iſaiah 1	——2, 3
24	f		Iſaiah 2	——16	——3	Philem.
25	g	Catherine, V.	——4	——17	——5	Hebr. 1
26	A		——6	——18	——7	——2
27	b		——8	——19	——9	——3
28	c		——10	——20	——11	——4
29	d	——Faſt.	——12	——21	——13	——5
30	e	S. *Andrew*, Ap.		Acts——1		——6

Note, That * Eccl^us 25. is to be read only to ver. 13. and † Eccl^us 30. only to ver. 18. and ‖ Eccl^us 46. only to ver. 20.

DECEM-

DECEMBER hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Leſſon	2 Leſſon	1 Leſſon	2 Leſſon
1	f	———	Iſaiah 14	Acts — 2	Iſaiah 15	Heb. — 7
2	g	———	— 16	— 3	— 17	— 8
3	A	———	— 18	— 4	— 19	— 9
4	b	———	— 20, 21	— 5	— 22	— 10
5	c	———	— 23	— 6	— 24	— 11
6	d	Nicholas, Bp.	— 25	7 *to v.* 30	— 26	— 12
7	e	———	— 27	7 *v.* 30	— 28	— 13
8	f	Conception of	— 29	— 8	— 30	James 1
9	g	—(Vir. Mary.	— 31	— 9	— 32	— 2
10	A	———	— 33	— 10	— 34	— 3
11	b	———	— 35	— 11	— 36	— 4
12	c	———	— 37	— 12	— 38	— 5
13	d	Lucy, V. & M.	— 39	— 13	— 40	1 Peter 1
14	e	———	— 41	— 14	— 42	— 2
15	f	———	— 43	— 15	— 44	— 3
16	g	O Sapientia. --	— 45	— 16	— 46	— 4
17	A	———	— 47	— 17	— 48	— 5
18	b	———	— 49	— 18	— 50	2 Peter 1
19	c	———	— 51	— 19	— 52	— 2
20	d	——— Faſt.	— 53	— 20	— 54	— 3
21	e	S. *Thomas*, Ap.	———	— 21	———	1 John 1
22	f	———	— 55	— 22	— 56	— 2
23	g	———	— 57	— 23	— 58	— 3
24	A	——— Faſt.	— 59	— 24	— 60	— 4
25	b	*Chriſtmas Day.*	———	———	———	———
26	c	S. *Stephen*, M.	———	———	———	———
27	d	S. *John*, Evan.	———	———	———	———
28	e	*Innocents Day.*	———	— 25	———	— 5
29	f	———	— 61	— 26	— 62	2 John —
30	g	———	— 63	— 27	— 64	3 John —
31	A	Silveſter, B. —	— 65	— 28	— 66	Jude —

TABLES and RULES for the Moveable and Immoveable FEASTS; together with the Days of Fasting and Abstinence, through the whole Year.

RULES *to know when the Moveable Feasts and Holy-days begin.*

Easter-day (on which the rest depend) is always the First *Sunday* after the *Full Moon*, which happens upon, or next after the Twenty-first Day of *March*. And if the *Full Moon* happens upon a *Sunday*, *Easter-day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of St. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } Sunday is { Nine, Eight, Seven, Six } Weeks before *Easter*.

Rogation-Sunday, Ascension-Day, Whitsunday, Trinity-Sunday } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Easter*.

A TABLE *of all the Feasts that are to be observed in the Church of England throughout the Year.*

All Sundays in the Year.

The Days of the Feasts of
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. *Paul*.
- The Purification of the Blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- S. *Mark* the Evangelist.
- S. *Phil.* and S. *Jam.* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- S. *Barnabas*.

Monday and *Tuesday* in *Easter*-Week.

The Days of the Feasts of
- The Nativity of S. *John Baptist*.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangelist.
- S. *Simon* and S. *Jude* the Apostles.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

Mond. and *Tuesday* in *Whitsun*-Week.

A TABLE *of the Vigils, Feasts, and Days of Abstinence to be observed in the Year.*

The Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter-Day*.
- *Ascension-Day*.
- *Pentecost*.
- S. *Matthias*.

The Evens or Vigils before
- S. *John Baptist*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Sim.* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, *That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be, kept upon the Saturday, and not upon the Sunday next before it.*

Days

Days of Faſting or Abſtinence.

I. The Forty Days of *Lent*.

II. The Ember-days at the *Four Seaſons*, being the *Wedneſday*, *Friday*, and *Saturday* after { 1. The Firſt *Sunday* in *Lent*. 2. The Feaſt of *Pentecoſt*. 3. *September* 14. 4. *December* 13.

III. The three *Rogation-days*, being the *Monday*, *Tueſday*, and *Wedneſday* before *Holy-Thurſday*, or the *Aſcenſion* of our LORD.

IV. All the *Fridays* in the Year, except *Chriſtmas-Day*.

Certain Solemn Days, for which particular Services are appointed.

I. The Fifth Day of *November*, being the Day kept in Memory of the Papiſts Conſpiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* I.

III. The Twenty-ninth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* II.

IV. The Twenty-fifth Day of *October*, being the Day on which His Majeſty began his happy Reign.

A TABLE to find EASTER-DAY from the preſent Time, till the Year 1899 incluſive, according to the foregoing Calendar.

Golden Number.	Day of the Month.	Sunday-Letter.
14	March—21	C
3	—22	D
	—23	E
11	—24	F
	—25	G
19	—26	A
8	—27	B
	—28	C
16	—29	D
5	—30	E
	—31	F
13	April—1	G
2	—2	A
	—3	B
10	—4	C
	—5	D
18	—6	E
7	—7	F
	—8	G
15	—9	A
4	—10	B
	—11	C
12	—12	D
1	—13	E
	—14	F
9	—15	G
	—16	A
17	—17	B
6	—18	C
	—19	D
	—20	E
	—21	F
	—22	G
	—23	A
	—24	B
	—25	C

THIS Table contains ſo much of the Calendar as is neceſſary for the determining of *Eaſter*; to find which, look for the Golden Number of the Year in the Firſt Column of the Table, againſt which ſtands the Day of the Paſchal Full Moon; then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month ſtanding againſt that Sunday-Letter is *Eaſter-day*. If the Full Moon happens upon a Sunday, then (according to the firſt Rule) the next Sunday after is *Eaſter-day*.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the Year 1799 incluſive, add to the Year of our Lord its Fourth Part, omitting Fractions, and alſo the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter ſtanding againſt that Number in the ſmall annexed Table, is the Sunday-Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 incluſive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the laſt Rule.

Note, That in all Biſſextile or Leap-Years, the Letter found, as above, will be the Sunday-Letter from the intercalated Day excluſive, to the End of the Year.

Another

Another TABLE to find EASTER till the Year 1899 inclusive.

Golden Number.	SUNDAY-LETTERS.						
	A	B	C	D	E	F	G
I	April 16	17	18	19	20	14	15
II	April 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	April 16	17	11	12	13	14	15
V	April 2	3	4	5	6	Mar. 31	April 1
VI	April 23	24	25	19	20	21	22
VII	April 9	10	11	12	13	14	8
VIII	April 2	3	Mar. 28	29	30	31	April 1
IX	April 16	17	18	19	20	21	22
X	April 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	April 16	17	18	19	13	14	15
XIII	April 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	April 16	10	11	12	13	14	15
XVI	April 2	3	4	5	Mar. 30	31	April 1
XVII	April 23	24	18	19	20	21	22
XVIII	April 9	10	11	12	13	7	8
XIX	April 2	Mar. 27	28	29	30	31	April 1

TO make use of the preceding Table, find the Sunday-Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday-Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, That the Name of the Month is set on the Left-Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE of the MOVEABLE FEASTS for Fifty-two Years, according to the foregoing Calendar.

The Year of our Lord.	Golden Number.	The Epact.	Sunday-Letter.	Sund. after Epiph.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation Sunday.	Ascension-Day.	Whitsunday.	Sund. aft. Trin.	Advent Sunday.
1752	5	—									—	Dec. 3
1753	6	25	G	6	Feb. 18	Mar. 7	Apr. 22	May 27	May 31	June 10	23	—— 2
1754	7	6	F	4	—— 10	Feb. 27	—— 14	—— 19	—— 23	—— 2	24	—— 1
1755	8	17	E	2	Jan. 26	—— 12	Mar. 30	—— 4	—— 8	May 18	26	Nov. 30
1756	9	28	DC	5	Feb. 15	Mar. 3	Apr. 18	—— 23	—— 27	June 6	23	—— 28
1757	10	9	B	4	—— 6	Feb. 23	—— 10	—— 15	—— 19	May 29	24	—— 27
1758	11	20	A	2	Jan. 22	—— 8	Mar. 26	Apr. 30	—— 4	—— 14	27	Dec. 3
1759	12	1	G	5	Feb. 11	—— 28	Apr. 15	May 20	—— 24	June 3	24	—— 2
1760	13	12	FE	3	—— 3	—— 20	—— 6	—— 11	—— 15	May 25	25	Nov. 30
1761	14	23	D	1	Jan. 18	—— 4	Mar. 22	Apr. 26	Apr. 30	—— 10	27	—— 29
1762	15	4	C	4	Feb. 7	—— 24	Apr. 11	May 16	May 20	—— 30	24	—— 28
1763	16	15	B	3	Jan. 30	—— 16	—— 3	—— 8	—— 12	—— 22	25	—— 27
1764	17	26	AG	6	Feb. 19	Mar. 7	—— 22	—— 27	—— 31	June 10	23	Dec. 2
1765	18	7	F	3	—— 3	Feb. 20	—— 7	—— 12	—— 16	May 26	25	—— 1
1766	19	18	E	2	Jan. 26	—— 12	Mar. 30	—— 4	—— 8	—— 18	26	Nov. 30
1767	1	0	D	5	Feb. 15	Mar. 4	Apr. 19	—— 24	—— 28	June 7	23	—— 29
1768	2	11	CB	3	Jan. 31	Feb. 17	—— 3	—— 8	—— 12	May 22	25	—— 27
1769	3	22	A	2	—— 22	—— 8	Mar. 26	Apr. 30	—— 4	—— 14	27	Dec. 3
1770	4	3	G	5	Feb. 11	—— 28	Apr. 15	May 20	—— 24	June 3	24	—— 2
1771	5	14	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	May 19	26	—— 1
1772	6	25	ED	5	Feb. 16	Mar. 4	Apr. 19	—— 24	—— 28	June 7	23	Nov. 29
1773	7	6	C	4	—— 7	Feb. 24	—— 11	—— 16	—— 20	May 30	24	—— 28
1774	8	17	B	3	Jan. 30	—— 16	—— 3	—— 8	—— 12	—— 22	25	—— 27
1775	9	28	A	5	Feb. 12	Mar. 1	—— 16	—— 21	—— 25	June 4	24	Dec. 3
1776	10	9	GF	4	—— 4	Feb. 21	—— 7	—— 12	—— 16	May 26	25	—— 1
1777	11	20	E	2	Jan. 26	—— 12	Mar. 30	—— 4	—— 8	—— 18	26	Nov. 30
1778	12	1	D	5	Feb. 15	Mar. 4	Apr. 19	—— 24	—— 28	June 7	23	—— 29
1779	13	12	C	3	Jan. 31	Feb. 17	—— 4	—— 9	—— 13	May 23	25	—— 28
1780	14	23	BA	2	—— 23	—— 9	Mar. 26	Apr. 30	—— 4	—— 14	27	Dec. 3
1781	15	4	G	5	Feb. 11	—— 28	Apr. 15	May 20	—— 24	June 3	24	—— 2
1782	16	15	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	May 19	26	—— 1
1783	17	26	E	5	Feb. 16	Mar. 5	Apr. 20	—— 25	—— 29	June 8	23	Nov. 30
1784	18	7	DC	4	—— 8	Feb. 25	—— 11	—— 16	—— 20	May 30	24	—— 28
1785	19	18	B	2	Jan. 23	—— 9	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1786	1	0	A	5	Feb. 12	Mar. 1	Apr. 16	—— 21	—— 25	June 4	24	Dec. 3
1787	2	11	G	4	—— 4	Feb. 21	—— 8	—— 13	—— 17	May 27	25	—— 2
1788	3	22	FE	1	Jan. 20	—— 6	Mar. 23	Apr. 27	—— 1	—— 11	27	Nov. 30
1789	4	3	D	4	Feb. 8	—— 25	Apr. 12	May 17	—— 21	—— 31	24	—— 29
1790	5	14	C	3	Jan. 31	—— 17	—— 4	—— 9	—— 13	—— 23	25	—— 28
1791	6	25	B	6	Feb. 20	Mar. 9	—— 24	—— 29	June 2	June 12	22	—— 27
1792	7	6	AG	4	—— 5	Feb. 22	—— 8	—— 13	May 17	May 27	25	Dec. 2
1793	8	17	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	—— 19	26	—— 1
1794	9	28	E	5	Feb. 16	Mar. 5	Apr. 20	—— 25	—— 29	June 8	23	Nov. 30
1795	10	9	D	3	—— 1	Feb. 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1796	11	20	CB	2	Jan. 24	—— 10	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1797	12	1	A	5	Feb. 12	Mar. 1	Apr. 16	—— 21	—— 25	June 4	24	Dec. 3
1798	13	12	G	4	—— 4	Feb. 21	—— 8	—— 13	—— 17	May 27	25	—— 2
1799	14	23	F	1	Jan. 20	—— 6	Mar. 24	Apr. 28	—— 2	—— 12	27	—— 1
1800	15	4	E	4	Feb. 9	—— 26	Apr. 13	May 18	—— 22	June 1	24	Nov. 30
1801	16	15	D	3	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1802	17	26	C	5	—— 14	Mar. 3	—— 18	—— 23	—— 27	June 6	23	—— 28
1803	18	7	B	4	—— 6	Feb. 23	—— 10	—— 15	—— 19	May 29	24	—— 27
1804	19	18	AG	3	Jan. 29	—— 15	—— 1	—— 6	—— 10	—— 20	26	Dec. 2

A TABLE of the MOVEABLE FEASTS, according to the ſeveral Days that EASTER can poſſibly fall upon.

Eaſter-Day.	Sundays after Epiphany.	Septuageſima Sunday.	The Firſt Day of Lent.	Rogation Sunday.	Aſcenſion-Day.	Whitſunday.	Sundays after Trinity.	Advent Sunday.
Mar 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
23	1	19	5	27	May 4	11	27	30
24	1	20	6	28	5	12	27	Dec. 1
25	2	21	7	29	6	13	27	2
26	2	22	8	30	7	14	27	3
27	2	23	9	May 1	8	15	26	Nov. 27
28	2	24	10	2	9	16	26	28
29	2	25	11	3	10	17	26	29
30	2	26	12	4	11	18	26	30
31	2	27	13	5	12	19	26	Dec. 1
Apr. 1	3	28	14	6	13	20	26	2
2	3	29	15	7	14	21	26	3
3	3	30	16	8	15	22	25	Nov. 27
4	3	31	17	9	16	23	25	28
5	3	Feb. 1	18	10	17	24	25	29
6	3	2	19	11	18	25	25	30
7	3	3	20	12	19	26	25	Dec. 1
8	4	4	21	13	20	27	25	2
9	4	5	22	14	21	28	25	3
10	4	6	23	15	22	29	24	Nov. 27
11	4	7	24	16	23	30	24	28
12	4	8	25	17	24	31	24	29
13	4	9	26	18	25	June 1	24	30
14	4	10	27	19	26	2	24	Dec. 1
15	5	11	28	20	27	3	24	2
16	5	12	Mar 1	21	28	4	24	3
17	5	13	2	22	29	5	23	Nov. 27
18	5	14	3	23	30	6	23	28
19	5	15	4	24	31	7	23	29
20	5	16	5	25	June 1	8	23	30
21	5	17	6	26	2	9	23	Dec. 1
22	6	18	7	27	3	10	23	2
23	6	19	8	28	4	11	23	3
24	6	20	9	29	5	12	22	Nov. 27
25	6	21	10	30	6	13	22	28

Note, That in a Biſſextile or Leap-Year, the Number of Sundays after Epiphany will be the ſame, as if *Eaſter-Day* had fallen one Day later than it really does. And for the ſame reaſon, one Day muſt in every Leap-Year be added to the Day of the Month given by the Table for *Septuageſima-Sunday*: And the like muſt be done for the Firſt Day of *Lent* (commonly called *Aſh-Wedneſday*) unleſs the Table gives ſome Day in the Month of *March* for it; for in that Caſe the Day given by the Table is the right Day.

Table to find EASTER from the Year 1900, to 2199 incluſive.

Golden Numb.	Day of the Month.	Sunday-Letters.
14	March 22	D
3	23	E
	24	F
11	25	G
	26	A
19	27	B
8	28	C
	29	D
16	30	E
5	31	F
	April 1	G
13	2	A
2	3	B
	4	C
10	5	D
	6	E
18	7	F
7	8	G
	9	A
15	10	B
4	11	C
	12	D
12	13	E
1	14	F
	15	G
9	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paſchal Full Moons till the Year of our Lord 1900; at which Time, in order that the Eccleſiaſtical Full Moons may fall nearly on the ſame Days with the real Full Moons, the Golden Numbers muſt be removed to different Days of the Calendar, as is done in the annexed Table, which contains ſo much of the Calendar then to be uſed, as is neceſſary for finding the Paſchal Full Moons and the Feaſt of *Eaſter*, from the Year 1900 to the Year 2199 incluſive. This Table is to be made uſe of, in all reſpects, as the Firſt Table before inſerted, for finding *Eaſter* till the Year 1899.

General

General TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter which standeth under that Number at the Top of the Table, is the Sunday-Letter.

TABLE II.

1	2 Years of our Lord.	3	1	2 Years of our Lord.	3
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following; look in the Second Column of Table II. for the given Year, consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column: Then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye side-ways to the Left Hand, and in the first Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap-Years, in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

Paschal Full Moon.	Sunday-Letter.	The GOLDEN NUMBERS.																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 4	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 3	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April .	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April .	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 11	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The Order for MORNING and EVENING PRAYER, Daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in Times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all Times of their Ministration, shall be retained, and be in Use, as were in this Church of *England* by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *ver.* 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *ver.* 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. S. *Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* i. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: he pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and

and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips;

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us:

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following: except on* Eaſter-Day, *upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary courſe of the Pſalms.*

Venite, exultemus Domino.

PSAL. 95.

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as

in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, *&c.*

As it was in the beginning, is now, *&c.*

¶ *Then ſhall follow the Pſalms in order as they are appointed; and at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Calendar (except there be Proper Leſſons aſſigned for that Day:) he that readeth, ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid or ſung in* Engliſh *the Hymn called* Te Deum laudamus, *daily throughout the year.*

¶ *Note, That before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, *or* the Second Leſſon.

Te Deum laudamus.

WE praiſe thee, O God: we ackowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the Heavens and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth;

Heaven and earth are full of the majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the Holy Ghoſt: the Comforter.

Thou art the King of Glory: O Chriſt;

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of Heaven to all believers.

Thou ſitteſt at the right hand

hand of God : in the glory of the Father.

We believe that thou ſhalt come : to be our Judge.

We therefore pray thee, help thy ſervants : whom thou haſt redeemed with thy precious Blood.

Make them to be numbered with thy Saints : in glory everlaſting.

O Lord, ſave thy people : and bleſs thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worſhip thy Name : ever world without end.

Vouchſafe, O Lord : to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us : as our truſt is in thee.

O Lord, in thee have I truſted : let me never be confounded.

¶ *Or this Canticle.*

Benedicite, omnia opera Domini.

O All ye works of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Angels of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Heavens, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Waters that be above the firmament, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye Powers of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Sun and Moon, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Stars of Heaven, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Showers and Dew, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winds of God, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Fire and Heat, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winter and Summer, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye dews and Froſts, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Froſt and Cold, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Ice and Snow, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Nights and Days, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Light and Darkneſs, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Lightnings and Clouds, bleſs ye the Lord : praiſe him, and magnify him for ever.

O let the Earth bleſs the Lord: yea, let it praiſe him, and magnify him for ever.

O ye Mountains and Hills, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Green Things upon the earth, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Wells, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Seas and Floods, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Fowls of the air, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Beaſts and Cattle, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Children of Men, bleſs ye the Lord: praiſe him, and magnify him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnify him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Servants of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye holy and humble Men of heart, bleſs ye the Lord: praiſe him, and magnify him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament: and after that the Hymn following; except when that ſhall happen to be read in the Chapter for the Day, or for the Goſpel on* S. John Baptiſt's *Day.*

Benedictus. S. LUKE I. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited, and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant:

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of

of the hand of our enemies : might ſerve him without fear;

In holineſs and righteouſneſs before him : all the days of our life.

And thou, Child, ſhalt be called the Prophet of the Higheſt : for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people : for the remiſſion of their ſins,

Through the tender mercy of our God : whereby the dayſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Or this Pſalm:*

Jubilate Deo. PSAL. 100.

O Be joyful in the Lord, all ye lands : ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God : it is he that hath made us, and not we ourſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe : be thankful unto him, and ſpeak good of his Name;

For the Lord is gracious, his mercy is everlaſting : and his truth endureth from generation to generation.

Glory be to the Father, *&c.*

As it was in the beginning, is now, *&c.*

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed, by the Miniſter and the People, ſtanding : Except only ſuch days as the Creed of* S. Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He deſcended into Hell; The third day he roſe again from the dead; He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The Forgiveneſs of ſins; The Reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling; the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you;

Anſw. And with thy ſpirit.

¶ *Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's prayer with a loud voice.*

OUR Father which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Answ. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The second Collect for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the*

the two laſt are to be read, as they are there placed.

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King GEORGE; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing: grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord, to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil, now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for

EVENING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *ver.* 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *ver.* 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. S. *Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* i. 8, 9.

Dearly

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; that we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant

grant us true repentance, and his Holy Spirit, that thoſe things may pleaſe him, which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer; the People alſo kneeling, and repeating it with him.*

OUR Father which art in heaven, Hallowed be thy Name; thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed; and after that,* Magnificat, (*or the ſong of the bleſſed Virgin* Mary) *in Engliſh, as followeth.*

Magnificat. S. LUKE i. 46.

MY ſoul doth magnify the Lord: and my ſpirit hath rejoiced in God my Saviour.

For he hath regarded the lowlineſs of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He, remembering his mercy, hath holpen his ſervant

Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*

Cantate Domino. PSAL. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving;

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord; for he cometh to judge the earth.

With righteousness shall he judge the world; and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed: and after that,* Nunc dimittis *(or the song of* Simeon*) in English, as followeth.*

Nunc dimittis. S. LUKE ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the 12th Day of the Month.*

Deus

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said or sung the Apostles Creed, by the Minister and the People, standing.*

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell; The third day, he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you;

Answ. And with thy spirit.

¶ *Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation,

temptation, But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us;

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſw. And mercifully hear us, when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſw. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us;

Anſw. And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the day; the ſecond for Peace; the third for aid againſt all Perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give; that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect, for Aid againſt all Perils.*

Lighten our darkneſs, we beſeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King GEORGE; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long

long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *Upon*

¶ *Upon theſe Feaſts,* Chriſtmas-day, *the* Epiphany, *Saint* Matthias, Eaſter-day, Aſcenſion-day, Whit-ſunday, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian faith, commonly called, The Creed of Saint* Athanaſius, *by the Miniſter and People, ſtanding.*

Quicunque vult.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the Perſons: nor dividing the Subſtance.

For there is one Perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one: the Glory equal, the Majeſty coeternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal;

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghoſt is God;

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowlege every Perſon by himſelf to be God and Lord;

So are we forbidden by the

Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other: none is greater or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, That we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which, except a man believe faithfully, he cannot be saved.

Glory be to the Father, *&c.*

As it was in the beginning, is now, *&c.*

¶ *Here*

¶ *Here followeth the* LITANY, *or* GENERAL SUPPLICATION, *to be ſung or ſaid after* MORNING PRAYER, *upon* Sundays, Wedneſdays, *and* Fridays, *and at other times, when it ſhall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God, the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons, and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons, and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battle and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſ-

ſion; by thy precious death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *GEORGE*, our moſt gracious King and Governor;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the magiſtrates; giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations, unity, peace and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread

dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons, and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God; that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.
O Chriſt, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Prieſt. O Lord, deal not with us after our ſins;

Anſwer. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that we thy ſervants, being hurt by no perſecutions may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us, for thy Name's ſake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us, for thine Honour.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſw. As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy name thou wilt grant their requeſts; Fulfil, now O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Litany.

PRAYERS and THANKSGIVINGS

Upon ſeveral Occaſions;

To be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O GOD heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency, to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O GOD heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth, (which we do now moſt juſtly ſuffer for our iniquity,) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory now and for ever. *Amen.*

¶ *Or this.*

O GOD merciful Father, who in the time of Eliſha the prophet didſt ſuddenly, in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we being armed with thy defence, may be preſerved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In*

¶ *In the time of any common Plague or Sickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs, for their obſtinate rebellion againſt Moſes and Aaron; and alſo in the time of king David, didſt ſlay with the plague of Peſtilence threeſcore and ten thouſand, and yet remembering thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember Weeks to be ſaid every day for thoſe that are to be admitted into holy Orders.*

Almighty God, our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church by the precious blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

Almighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any Office and Adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper

per all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer, for all conditions of Men, to be used at such times when the Litany is not appointed to be said.*

O God, the Creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate; [* *especially those for whom our prayers are desired*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions, and this we beg for Jesus Christ his sake. *Amen.*

* This is to be said when any desire the Prayers of the congregation.

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

¶ *A General Thankſgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving-kindneſs to us and to all men: [**particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life; but above all, for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee, give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful; and that we may ſhew forth thy praiſe, not only with our lips but in our lives, by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and Glory, world without end. *Amen.*

* This to be ſaid when any that have been prayed for deſire to return praiſe.

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty; beſeeching thee to continue thy loving-kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord, *Amen.*

¶ *For*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord *Amen.*

¶ *For reſtoring Publick Peace at home.*

O Eternal God our heavenly Father who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up among us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us through Jeſus Chriſt our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common ſickneſs.*

O LORD God who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation; and now in the midſt of judgment remembering mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs ourſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatened in thy law, might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; We offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

THE

COLLECTS, EPISTLES, and GOSPELS,

To be uſed throughout the Year.

¶ *Note that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

The firſt Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light now in the time of this mortal life, (in which thy Son Jeſus Chriſt came to viſit us in great humility;) that in the laſt day when he ſhall come again in his glorious majeſty, to judge both the quick and the dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas-Eve.*

The Epiſtle. Rom. xiii. 8.

OWE no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

The Goſpel. S. Matth. xxi. 1.

WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them and bring them unto me. And

if any man say ought unto you, ye shall say, The Lord hath need of them: and straightway he will send them. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees and strawed them in the way And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called, The house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4.

WHatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles and sing unto thy Name:

Name: And again he ſaith, Rejoice ye Gentiles, with his people: And again, Praiſe the Lord, all ye Gentiles; and laud him, all ye people: And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

The Goſpel. S. Luke xxi. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring; men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable: Behold the fig-tree, and all the trees: When they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand: ſo likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled: heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The third Sunday in Advent.
The Collect.

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the miniſters and ſtewards of thy myſteries, may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt; that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. iv. 1.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment: yea, I judge not mine own ſelf. For I know nothing by myſelf; yet am I not hereby juſtified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the

Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God.

The Goſpel. S. Matth. xi. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went you out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raiſe up (we pray thee,) thy power, and come among us and with great might ſuccour us; that whereas, through our ſins and wickedneſs, we are ſore let and hindered in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us through the ſatisfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle. Phil. iv. 4.

REjoice in the Lord alway; and again I ſay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. S. John. i. 19.

THIS is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem to aſk him, Who art thou? and he confeſſed and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias?

Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.

THE COLLECT.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Hebr. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right-hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou

haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows. And, thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands: They ſhall periſh; but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. S. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John. The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him to them gave he power to become the Sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's day.

THE COLLECT.

GRant, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecutors, by the example of thy firſt Martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right-hand of God to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity; which ſhall be ſaid continually unto New-year's Eve.*

For

For the Epiſtle. Acts vii. 55.

STephen being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right-hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him: and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul. And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel. S. Matth. xxiii. 34.

BEhold, I ſend unto you prophets and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord.

Saint John the Evangeliſt's Day.

THE COLLECT.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John i. 1.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was

manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us;) that which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth: but if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

The Goſpel. S. John xxi. 19.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith, unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, That that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things: and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the world itſelf could not contain the books that ſhould be written.

The Innocents Day.

THE COLLECT.

OAlmighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorify thee by their deaths; Mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For

For the Epiſtle. Rev. xiv. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. S. Matth. ii. 13.

THE angel of the Lord, appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth; and ſent forth and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.

THE COLLECT.

ALmighty God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and

reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. S. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son; and he called his Name JESUS.

The Circumcision of Christ.

THE COLLECT.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man: Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The

The Epiſtle. Rom. iv. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: and the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe that he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. S. Luke ii. 15.

AND it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it wondered at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ *The ſame Collect, Epiſtle, and Goſpel ſhall ſerve for every day after, unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

THE COLLECT.

O God, who by the leading of a ſtar didſt manifeſt thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iii. 1.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery, (as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. In whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. S. Matth. ii. 1.

WHEN Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor, that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found him, bring me word again, that I may come and

and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

THE COLLECT.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem: and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that

that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him, were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

THE COLLECT.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy, with chearfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business: fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not

not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The third Sunday after the Epiphany.

THE COLLECT.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right-hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, Be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion

rion beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come and he cometh: and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

THE COLLECT.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xiii. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear

to

to whom fear, honour to whom honour.

The Gospel. S. Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

THE COLLECT.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And

let

let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God, and the Father by him.

The Gospel. S. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 S. John iii. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even

even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. S. Matth. xxiv. 23.

THen if any man ſhall ſay unto you, Lo, here is Chriſt, or there; believe it not: For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth; behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

THE COLLECT.

O Lord, we beſeech thee favourably to hear the prayers of thy people; that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

And

And every man that ſtriveth for the maſtery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: but I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others I myſelf ſhould be a caſt-away.

The Goſpel. S. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way; I will give unto this laſt even as unto thee: Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

THE COLLECT.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we

we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor. xi. 19.

YE ſuffer fools gladly, ſeeing ye yourſelves are wiſe, For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold, (I ſpeak fooliſhly,) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more; in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft. Of the Jews five times received I forty ſtripes ſave one; thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren; in wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel. S. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he ſpake by a parable: A ſower went out to ſow his ſeed; and as he ſowed, ſome fell by the way-ſide, and it was trodden down, and the fowls of the air devoured it. And ſome fell upon a rock; and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might

not ſee, and hearing they might not underſtand. Now the parable is this: The ſeed is the word of God: Thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock are they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

THE COLLECT.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace, and of of all virtues, without which whoſoever liveth is counted dead before thee: Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

The Epiſtle. 1 Cor. xiii. 1.

THOUGH I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſy in part, but when that which is perfect is come, then that which is in part ſhall be done away. When I was a child,

a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel. S. Luke xviii. 31.

THEN Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on: and they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh to Jericho, a certain blind man ſat by the way-ſide begging: and hearing the multitude paſs by, he aſked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus, thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, What wilt thou, that I ſhould do unto thee? and he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people, when they ſaw it, gave praiſe unto God.

The firſt Day of Lent, commonly called Aſh-wedneſday.

THE COLLECT.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the Day.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, Gather the people, sanctify the congregation, assemble the elders: gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

THE COLLECT.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard

thee

thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation.) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known, as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel. S. Matth. iv. 1.

THEN was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtered unto him.

The ſecond Sunday in Lent.

THE COLLECT.

ALmighty God, who ſeeſt that we have no power

of ourſelves to help ourſelves: Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſſ. iv. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles, which know not God; that no man go beyond and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forwarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

The Goſpel. S. Matth. xv. 21.

JESUS went thence, and departed into the coaſts of Tyre and Sidon: and behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David; my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came, and beſought him, ſaying, Send her away; for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the children's bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

THE COLLECT.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty

Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh-talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth,) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt, by the light; for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. Luke xi. 14.

JESUS was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and a houſe, divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed

keepeth his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe, whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt. And it came to paſs, as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

THE COLLECT.

GRANT, we beſeech thee, Almighty God, that we, who for our evil deeds, do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour, Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. iv. 21.

TELL me, ye that deſire to be under the law? do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory; for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above, is free: which is the mother of us all. For it is written, Rejoice thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then he that was born after the fleſh, perſecuted him that was born after the Spirit; even ſo it is now. Nevertheleſs, what ſaith the Scripture? Caſt out the bond-woman and her ſon; for the Son of the bond-woman ſhall not be heir with

with the ſon of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.

The Goſpel. S. John vi. 1.

JESUS went over the ſea of Galilee, which is the ſea of Tiberias: and a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred penyworth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barley loaves, and two ſmall fiſhes: but what are they among ſo many? and Jeſus ſaid, make the men ſit down. Now there was much graſs in the place. So the men ſat down in number about five thouſand. And Jeſus took the loaves; and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

The fifth Sunday in Lent.

THE COLLECT.

WE beſeech thee Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. ix. 11.

CHRIST being come an high Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood

blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, That he is your God: yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your Father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

THE COLLECT.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow

low the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered

ſwered him to never a word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus which is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man; for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſuaded the multitude, that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus which is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band of ſoldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews! and they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcull, they gave him vinegar to drink mingled with gall: and when he had taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it

might

might be fulfilled, which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple and buildeſt it in three days, ſave thyſelf: if thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: If he be the King of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo, which were crucified with him, caſt the ſame in his teeth. Now from the ſixth hour there was darkneſs over all the land, unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them, that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſpunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus, when he had cried again with a loud voice, yielded up the ghoſt. And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent: and the graves were opened, and many bodies of ſaints which ſlept aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly, this was the Son of God.

Monday before Eaſter.

For the Epiſtle. Iſa. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments

garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lye: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness; that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting, O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants sake, the tribes of

of thine inheritance. The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have trodden down thy ſanctuary. We are thine: thou never bareſt rule over them; they were not called by thy Name.

The Goſpel. S. Mark xiv. 1.

AFter two days was the feaſt of the paſſover and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death. But they ſaid, Not on the feaſt-day, leſt there be an uproar of the people. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter-box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? for it might have been ſold for more than three hundred pence, and have been given to the poor: and they murmured againſt her. And Jeſus ſaid, Let her alone; why trouble ye her? ſhe hath wrought a good work on me. For ye have the poor with you always, and whenſoever ye will, ye may do them good; but me ye have not always. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done, ſhall be ſpoken of for a memorial of her. And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? and he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water; follow him: and whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The maſter ſaith, Where is the gueſt-chamber, Where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper-room furniſhed, and prepared: there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. And as they ſat, and

and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve that dippeth with me in the diſh. The Son of man indeed goeth as it is written of him: But wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born! And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: This is my body. And he took the cup; and when he had given thanks, he gave it to them: and they all drank of it. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdow of God. And when they had ſung an hymn, they went out into the mount of Olives. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Although all ſhall be offended, yet will not I. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. And they came to a place which was named Gethſemane; and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy; and ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible, the hour might paſs from him. And he ſaid, Abba, Father, all things are poſſible unto thee; take away this cup from me: nevertheleſs, not what I will, but what thou wilt. And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour? Watch ye and pray, leſt ye enter into temptation: The ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again; (for their eyes were heavy:) neither wiſt they

they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves from the chief prieſts, and the ſcribes, and the elders. And he that betrayed him had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him; and he left the linen cloth and fled from them naked. And they led Jeſus away to the high prieſt; and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes: and Peter followed him afar off, even into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts, and all the council ſought for witneſs againſt Jeſus to put him to death; and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the bleſſed? And Jeſus ſaid, I am; and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? And they all

condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands, And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, and thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark xv. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and

and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? for he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to salute him, Hail, King of the Jews! and they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And

with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors. And they that paſſed by railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others; himſelf he cannot, ſave. Let Chriſt the King of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him reviled him. And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, *Eloi, Eloi, lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran, and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which ſtood over againſt him, ſaw that he ſo cried out and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

Wedneſday before Eaſter.

The Epiſtle. Heb. ix. 16.

WHERE a teſtament is, there muſt alſo of neceſſity be the death of the teſtator: for a teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. Whereupon, neither the firſt teſtament was dedicated without blood: for when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, which God hath enjoined unto you. Moreover, he ſprinkled likewiſe with blood, both the tabernacle and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary, that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly

heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the

fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new Testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garmeat, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold here are two swords. And he said unto them, it is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into tempt-

temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise, and pray, lest ye enter into temptation: And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not, And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him, And when they had blindfolded him, they

ſtruck him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their council, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe. And if I alſo aſk you, ye will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle. 1 Cor. xi. 17.

IN this that I declare unto you, I praiſe you not, that ye come together not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's ſupper; for in eating every one taketh before other his own ſupper; and one is hungry and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death, till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly

ſickly among you, and many ſleep. For if we would judge ourſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. S. Luke xxiii. 1.

THE whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, That he himſelf is Chriſt a King. And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him, and ſaid, thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, he ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood, and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate, when he had called together the chief prieſts and the rulers and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto

to us Barabbas: (who for a certain ſedition made in the city, and for murder, was caſt in priſon.) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him; I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children. For behold, the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the King of the Jews, ſave thyſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged, railed on him, ſaying, if thou be the Chriſt, ſave thyſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly, for we receive the due reward

reward of our deeds: but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe. And it was about the ſixth hour; and there was darkneſs over all the earth until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the Ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good Friday.

THE COLLECTS.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs; who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame, in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

O Merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardneſs of heart, and contempt of thy word, and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epiſtle. Hebr. x. 1.

THE law having a ſhadow of good things to come, and not the very image of the things

things, can never, with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins: Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: then ſaid I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtering and offering oftentimes the ſame ſacrifices, which can never take away ſins. But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: whereof the Holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, this is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now, where remiſſion of theſe is, there is no more offering for ſin. Having, therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us through the vail, that is to ſay, his fleſh; and having an high Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering; (for he is faithful that promiſed:) and let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting one another;

another : and ſo much the more, as ye ſee the day approaching.

The Goſpel. S. John xix. 1.

PIlate therefore took Jeſus and ſcourged him. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail, King of the Jews : And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man ! When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take ye him, and crucify him : for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid ; and went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou ? but Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me ? Knoweſt thou not that I have power to crucify thee, and have power to releaſe thee ? Jeſus anſwered, thou couldeſt have no power at all againſt me, except it were given thee from above : therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him : but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſar's friend : Whoſoever maketh himſelf a King, ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour : And he ſaith unto the Jews, Behold your King ! But they cried out, away with him, away with him, crucify him. Pilate ſaith unto them, Shall I crucify your King ? The chief prieſts anſwered, We have no king but Ceſar. Then delivered he him therefore unto them to be crucified : and they took Jeſus and led him away. And he bearing his croſs went forth into a place called, The place of a Scull, which is called in the Hebrew, Golgotha : where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs ; and the writing was, JESUS OF NAZARETH

ZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts; to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced.

Eaſter-Even.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour, Jeſus Chriſt; ſo by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may paſs to our joyful reſurrection, for his merits who died, and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 3. 17.

IT is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing, For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh, but quickened by the Spirit: by which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is eight ſouls, were ſaved by water. The like figure whereunto, even Baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God,) by the reſurrection of Jeſus Chriſt: who is gone into heaven, and is on the right hand of God; angels and authorities, and powers being made ſubject unto him.

The Goſpel. S. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple: He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary ſitting over againſt the ſepulchre. Now the next day that followed the day of the preparation, the chief Prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch; go your way, make it as

as ſure as ye can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

EASTER-DAY.

¶ *At Morning Prayer, inſtead of the Pſalm* [O come let us ſing, &c.] *theſe Anthems ſhall be ſung or ſaid.*

CHRIST our paſſover is ſacrificed for us; therefore let us keep the feaſt.

Not with the old leaven, nor with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth. 1. *Cor.* v. 7.

CHRIST being raiſed from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord. *Rom.* vi. 9.

CHRIST is riſen from the dead: and become the firſt-fruits of them that ſlept.

For ſince by man came death: by man came alſo the reſurrection of the dead.

For as in Adam all die: even ſo in Chriſt ſhall all be made alive, 1 *Cor.* xv. 20

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning is now, and ever ſhall be: world without end. Amen

The Collect.

ALmighty God, who thro' thine only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, thro' Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. Col. iii. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above where Chriſt ſitteth on the right had of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which

ye alſo walked ſometime, when ye lived in them.

The Goſpel. S. John xx. 1.

THE firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together; and the other diſciple did out-run Peter, and came firſt to the ſepulchre; and he ſtooping down, and looking in, ſaw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie: and the napkin that was about his head, not lying with the linen clothes but wrapped together in a place by itſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw and believed. For as yet they knew not the Scripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Monday in Eaſter-week.

THE COLLECT.

ALmighty God, who thro' thine only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Acts x. 34.

PETER opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all,) that word, I ſay, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we

are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even unto us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him ſhall receive remiſſion of ſins.

The Goſpel. S. Luke xxiv. 13.

BEhold, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe, that ye have one to another, as ye walk, and are ſad? And one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he which ſhould have redeemed Iſrael: and beſide all this, to-day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre; and when they found not his body, they came, ſaying, That they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them which were with us, went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf. And they drew nigh unto the village, whither they went; and

and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

THE COLLECT.

ALmighty God, who thro' thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which were read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And

as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption: For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

THE COLLECT.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant

Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John v. 4.

WHatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood: even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. S. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The second Sunday after Easter.

THE COLLECT.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily

endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

THE COLLECT.

ALmighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. ii. 11.

DEarly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts,

which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the king.

The Gospel. S. John xvi. 16.

JESUS said to his disciples, A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

THE COLLECT.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

The Gospel. S. John xvi. 5.

JESUS said unto his disciples; Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; It is expedient for you that I go away: for if go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, That he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

THE COLLECT.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his

his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

The Goſpel. S. John xvi. 23.

VErily, verily I ſay unto you, Whatſoever ye ſhall aſk, the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name: Aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs; but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my Name: and I ſay not unto you, That I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone, and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion-day.

THE COLLECT.

GRANT, we beſeech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts i. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do

do and teach, until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God; and being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power, after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up: and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.

The Goſpel. S. Mark xvi. 14.

JESUS appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday

Sunday after Aſcenſion-day.

THE COLLECT.

O God the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend unto us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 S. Pet. iv. 7.

THE end of all things is at hand: be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him do it as of the ability which God giveth; that God in all things may be glorified; through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. S. John xv. 26. *and part of the* xvi. *Chap.*

WHEN the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me; but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

WHIT-SUNDAY.

THE COLLECT.

GOD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit: Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit,

Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts ii. 1.

WHEN the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them; And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians; we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. S. John xiv. 15.

JESUS ſaid unto his diſciples, If ye love me, keep my commandments: And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him, (not Iſcariot,) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered, and ſaid unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth

eth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.

THE COLLECT.

GOD, who as at this time, didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us, by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all;) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly not to all the people, but unto witnesses chosen before of God,

even

even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: For they heard them speak with tongues, and magnify God, Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

THE COLLECT.

GOD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who

who, when they were come down, prayed for them, that they might receive the Holy Ghoſt: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jeſus.) Then laid they their hands on them, and they received the Holy Ghoſt.

The Goſpel. S. John x. 1.

VERILY, verily I ſay unto you, he that entereth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door is the ſhepherd of the ſheep: to him the porter openeth, and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice; and a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep: all that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy; I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.

THE COLLECT.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldeſt keep us ſtedfaſt in this faith; and evermore defend us from all adverſities; who liveſt and reigneſt, one God, world without end. *Amen.*

For the Epiſtle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne: and he that ſat, was to look upon like a jaſper and a ſardine ſtone;

ſtone; and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs, like unto cryſtal. And in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind: and the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him; and they were full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when thoſe beaſts give glory and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever; and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created.

The Goſpel. S. John iii. 1.

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews: the ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles, that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh: and that which is born of the Spirit, is Spirit. Marvel not that I ſaid unto thee, Ye muſt be born again, the wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit. Nicodemus

mus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

THE COLLECT.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John iv. 7.

BEloved, let us love one another; for Love is of God: and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world: There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth, is not made

perfect in love. We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. S. Luke xvi. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar, named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulph fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.

THE COLLECT.

O Lord who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy Holy Name, though Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John iii. 13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life; because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the spirit, which he hath given us.

The Gospel. S. Luke xiv. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse; the first said unto him, I have bought a piece of ground and I must needs go and see it; I pray thee have me excused: and another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused: and another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled: For I say unto you,

That none of thoſe men which were bidden ſhall taſte of my ſupper.

The third Sunday after Trinity.

THE COLLECT.

O Lord, we beſeech thee, mercifully to hear us; and grant that we to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chirſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. v. 5.

ALL of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time: caſting all your care upon him; for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominon for ever and ever. *Amen.*

The Goſpel. S. Luke. xv. 1.

THEN drew near unto him all the Publicans and ſinners for to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he layeth it on his ſhoulders, rejoicing. And when he cometh home, he calleth together his friends, and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, That likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me; for I have found the piece which I had loſt. Likewiſe I ſay unto

to you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

THE COLLECT.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

THE COLLECT.

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. iii. 8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile: let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts.

The Goſpel. S. Luke v. 1.

IT came to paſs, that as the people preſſed upon him to hear the Word of God, he ſtood by the lake of Genneſareth; and ſaw two ſhips ſtanding by the lake; but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckoned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips; ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus' knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken; and ſo was

alſo

also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled

to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity, even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark viii. 1.

IN those days the multitude being very great and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? and they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

kets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.

THE COLLECT.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. vii. 15.

BEware of false prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all

all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted: Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighte-

unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. xii. 1.

CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto theſe dumb idols. even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, which worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another, the word of knowledge by the ſame Spirit; to another, faith by the ſame Spirit; to another, the gifts of healing by the ſame Spirit; to another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. S. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, if thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another; becauſe thou kneweſt not the time of thy viſitation. And he went into the temple and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer: but ye have made it den of thieves. And he taught daily in the temple

The

The eleventh Sunday after Trinity.

THE COLLECT.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. xv. 1.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo, ye have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the Scriptures; and that he was buried, and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas, then of the twelve: After that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that he was ſeen of James; then of all the Apoſtles: and laſt of all he was ſeen of me alſo, as of one born out of due time: For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace, which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Goſpel. S. Luke xviii. 9.

JESUS ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The

The twelfth Sunday after Trinity.

THE COLLECT.

ALmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4.

SUCH trust have we thro' Christ to God-ward; not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the New Testament; not of the letter; but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven on stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark vii. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

Thirteenth Sunday after Trinity.

THE COLLECT.

ALmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee, in this life, that we fail not finally to attain thy heavenly promises, through

through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke x. 23.

BLessed are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound

bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him: And on the morrow, when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him, Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The fourteenth Sunday after Trinity.

THE COLLECT.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle, Gal. v. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

The Goſpel. S. Luke xvii. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go, ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glori-

fied

fied God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Con-

sider the lilies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after and all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

THE COLLECT.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much

much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still;) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all; and they glorified God, saying, that a great Prophet is risen up among us; and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place; and thou

begin with ſhame to take the loweſt room. But when thou art bidden, go, and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beſeech thee grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil; and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him in all utterance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you: ſo that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. S. Matth. xxii. 34.

WHEN the Phariſees had heard that Jeſus had put the Sadduces to ſilence, they were gathered together. Then one of them, who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-ſtool? If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word, neither durſt any man (from that day forth) aſk him any more queſtions.

The nineteenth Sunday after Trinity.

THE COLLECT.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not. Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said,

Wherefore

Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee; or to ſay, Ariſe and walk? But that ye may know that the ſon of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy,) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

THE COLLECT.

O Almighty and moſt merciful God, of thy bountiful goodneſs keep us, we beſeech thee, from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. v. 15.

SEE then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with he Spirit; ſpeaking to yourſelves in pſalms and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting yourſelves one to another in the fear of God.

The Goſpel. S. Matth. xxii. 1.

JESUS ſaid, the kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them that are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways one to his farm, another to his merchandiſe: And the remnant took his ſervants, and intreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye ſhall find, bid

bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called but few are chosen.

The twenty-first Sunday after Trinity.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John iv. 46.

THERE was a certain nobleman whose son was sick at Capernaum; When he heard that Jesus was come out of Judea into Galilee, he

went

went unto him, and beſought him that he would come down, and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth, Then enquired he of them the hour when he began to amend. And they ſaid unto him, Yeſterday at the ſeventh hour, the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth: and himſelf believed and his whole houſe. This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

The twenty-ſecond Sunday after Trinity.

THE COLLECT.

LORD, we beſeech thee to keep thy houſhould the Church in continual godlineſs; that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all making requeſt with joy,) for your fellowſhip in the Goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the Goſpel, ye are all partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt: Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel. S. Matth. xviii. 21.

PETER ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay

not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty-third Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly

earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

THE COLLECT.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom

dom and ſpiritual underſtanding: That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might according to his glorious power, unto all patience, and long-ſuffering, with joyfulneſs; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. S. Matth. ix. 18.

WHILE Jeſus ſpake theſe things unto John's diſciples, behold, there came a certain ruler, and worſhipped him, ſaying, My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe and followed him, and ſo did his diſciples. (And behold, a woman, which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment: for ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Danghter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

THE COLLECT.

STIR up, we beſeech thee, O Lord, the wills of thy faithful people; that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, thro' Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Jer. xxiii. 5.

BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his Name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt; but, The Lord liveth, who brought up, and who led the ſeed of the houſe

houſe of Iſrael out of the north-country, and from all countries whither I had driven them; and they ſhall dwell in their own land.

The Goſpel. S. John vi. 5.

WHEN Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do:) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſat down, and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel, ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrew's Day.

THE COLLECT.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; grant unto us all, that we being called by thy holy Word, may forthwith give up ourſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. x. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with

with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth in him, ſhall not be aſhamed. For there is no difference between the Jew and the Greek; for the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved. How then ſhall they call on him, in whom they have not believed? And how ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel: For Eſaias ſaith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands, unto a diſobedient and gain-ſaying people.

The Goſpel. S. Matth. iv. 18.

JESUS walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother caſting a net into the ſea (for they were fiſhers.) And he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father and followed him.

Saint Thomas the Apoſtle.

THE COLLECT.

ALmighty and everliving God, who for the more confirmation of the faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Son's reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy ſon Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt; to whom with thee and the Holy Ghoſt, be all honour and glory, now and for evermore. *Amen.*

The

The Epiſtle. Epheſ. ii. 19.

NOW therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel. S. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again his diſciples were within, and Thomas with them: Then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written that ye might believe, that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

The Converſion of Saint Paul.

THE COLLECT.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts ix. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way,

way, whether they were men or women he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him; Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth; and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the Synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this

this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confouned the Jews which dwelt a Damaſcus, proving that this is very Chriſt.

The Goſpel. S. Matth. xix. 27.

PETER anſwered and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee; What ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, That ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Name's ſake, ſhall receive an hundredfold, and ſhall inherit eternal life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the Temple, commonly called The Purification of Saint Mary the Virgin.

THE COLLECT.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only-begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy ſon Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Mal. iii. 1.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? For he is like a refiner's fire, and like fuller's ſope. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow, and the fatherleſs, and that turn aſide the ſtranger from his right and fear

fear not me, ſaith the Lord of hoſts.

The Goſpel. S. Luke ii. 22.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord,) and to offer a ſacrifice, according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid; Lord now letteſt thou thy ſervant depart in peace according to thy word. For mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity: and ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias's Day.

THE COLLECT.

O Almighty God, who into the place of the traitor Judas didſt chooſe thy faithful ſervant

ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true paſtors, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts i. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples and ſaid, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbered with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity; and falling head-long, he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, the field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and, His biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias: and he was numbered with the eleven Apoſtles.

The Goſpel. S. Matth. xi. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn

of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light.

The Annunciation of the bleſſed Virgin Mary.

THE COLLECT.

WE beſeech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his Reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſaiah vii. 10.

MOroever, the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God: aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David; Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign; Behold, a virgin ſhall conceive, and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel. S. Luke i. 26.

AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a Virgin, eſpouſed to a man whoſe name was Joſeph, of the houſe of David: and the Virgin's name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee! bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the Angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall

ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren. For with God nothing ſhall be impoſſible. And Mary ſaid, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

THE COLLECT.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iv. 7.

UNTO every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers: for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt: that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: from whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

The Goſpel. S. John xv. 1.

I Am the true vine and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto

you. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

St. Philip and St. James's Day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life; that following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. James i. 1.

JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him aſk in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth:

riſeth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. S. John xiv. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Father's houſe are many manſions; if it were not ſo, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto myſelf; that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my Name, I will do it.

Saint Barnabas the Apoſtle.

THE COLLECT.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the Holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts xi. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth

Barnabas, that he ſhould go as far as Antioch: who, when he came, and had ſeen the grace of God, was glad; and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch: and there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea: which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel. S. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

Saint John Baptiſt's Day.

THE COLLECT.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truth's ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſaiah xl. 1.

COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem,

ruſalem, and cry unto her, That her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lord's hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a highway for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed; and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd; he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel. S. Luke i. 57.

ELiſabeth's full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her. And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias after the name of his Father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this Name. And they made ſigns to his Father, how he would have him called. And he aſked for a writing table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What man-

ner of child ſhall this be? And the hand of the Lord was with him. And his Father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of Salvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his ways: to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peter's Day.

THE COLLECT.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech the, all Biſhops and Paſtors diligently to preach thy holy Word, and the people obediently to follow the ſame; that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts xii. 1.

ABout that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword: and becauſe he ſaw it pleaſed the Jews he proceeded further, to take Peter alſo. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the

the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon. And behold the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the Angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. S. Matth. xvi. 13.

WHEN Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am? And they ſaid, Some ſay, that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James the Apoſtle.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy com-

commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts xi. 27.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea; which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel. S. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give; but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

Saint Bartholomew the Apoſtle.

THE COLLECT.

O Almighty and everlaſting God, who didſt give to thine apoſtle Bartholomew grace, truly to believe and to preach thy word; Grant, we

beſeech thee, unto thy Church, to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 5. 12.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomon's porch: and of the reſt durſt no man join himſelf to them; but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

The Goſpel. S. Luke xxii. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

THE COLLECT.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. iv. 1.

THEREFORE ſeeing we have this miniſtry, as we have received mercy, we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the Word of God deceit-

deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel. S. Matth. ix. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came, and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole, need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice. For I am not come to call the righteous, but ſinners to repentance.

Saint Michael and all Angels.

THE COLLECT.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. xii. 7.

THere was war in heaven: Michael and his angels fought againſt the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world; he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt; for the accuſer of our brethren is caſt down.

down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them: Wo to the inhabiters of the earth and of the ſea! for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. S. Matth. xviii. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world becauſe of offences! for it muſt needs be that offences come; but wo to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangeliſt.

THE COLLECT.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt and Phyſician of the ſoul; May it pleaſe thee, that by the wholſome medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangeliſt,

geliſt, make full proof of thy miniſtry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing. Do thy diligence to come ſhortly unto me: for Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica, Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the miniſtry. And Tychicus have I ſent to Epheſus. The cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the copper-ſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo; for he hath greatly withſtood our words.

The Goſpel. S. Luke x. 1.

THE Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways; behold I ſend you forth as lambs among wolves. Carry neither purſe nor ſcrip, nor ſhoes: and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the Son of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apoſtles.

The Collect.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joined together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. Jude 1.

JUDE the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified

tified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. S. John xv. 17.

THESE things I command you, That ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Name's ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father,

ther, he ſhall teſtify of me. And ye alſo ſhall bear witneſs becauſe ye have been with me from the beginning.

All Saints Day.

THE COLLECT.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. vii. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed; and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.

Of the tribe of Reuben were ſealed twelve thouſand.

Of the tribe of Gad were ſealed twelve thouſand.

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nephthalim were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

Of the tribe of Levi were ſealed twelve thouſand.

Of the tribe of Iſachar were ſealed twelve thouſand.

Of the tribe of Zabulon were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The

The Gospel. S. Matth. v. 1.

JESUS seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in Spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The ORDER for the

Administration of the LORD's Supper,

OR,

HOLY COMMUNION.

¶ *SO many as intend to be partakers of the holy Communion, shall signify their Names to the Curate at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until hath openly declared himself to have truly repented, and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified*

in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

¶ *The Table at the Communion-time having a fair white linen Cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

THE COLLECT.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the People, rehearse distinctly all the* TEN COMMANDMENTS; *and the People still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unthe third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the

the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not ſteal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People. Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ *Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying.*

Let us pray.

ALmighty God whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant *GEORGE*, our King and Governor, that he (knowing whoſe miniſter he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Or,*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts

of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of *GEORGE* thy ſervant, our King and Governor, that in all his thoughts, words and works, he may ever ſeek thy honour and glory; and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſs. Grant this, O merciful Father, for thy dear Son's ſake Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſaid the Collect of the Day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle, [*or,* The portion of Scripture appointed for the Epiſtle] is written in the — Chapter of—beginning at the—Verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall he read the Goſpel (the People all ſtanding up) ſaying,* The holy Goſpel is written in the—Chapter of—beginning at the—Verſe. *And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the People ſtill ſtanding as before.*

I Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light; very God of very God, Begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for us men, and for our ſalvation came down from heaven, and was incarnate by the Holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, and the third day he roſe again according to the Scriptures, and aſcended into heaven, and ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worſhipped and glorified, who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church; I acknowledge one baptiſm for the Remiſſion of ſins, and I look for the Reſurrection of the dead, and the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the People what Holy-days or Faſting-days, are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during*

during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this book, or enjoined by the King, or by the Ordinary of the Place.

¶ *Then shall follow the Sermon, or one of the Homilies already set forth or hereafter to be set forth by Authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. *Matth.* v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. S. *Matth.* vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them: For this is the law and the prophets. S. *Matth.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. *Matth.* vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods, I give to the poor; and if I have done any wrong to any man, I restore him four-fold. S. *Luke.* xix. 8.

Who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know that they who minister about holy things live of the sacrifice? and they who wait at the altar, are partakers with the altar: Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and specially unto them that are

of the houſhold of faith. *Gal.* vi. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have ſhewed for his Name's ſake, who have miniſtered unto the ſaints, and yet do miniſter. *Hebr.* vi. 10.

To do good, and to diſtribute forget not: for with ſuch ſacrifices God is well pleaſed. *Hebr.* xiii. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him; how dwelleth the love of God in him? 1 S. *John.* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou haſt much give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thyſelf a good reward in the day of neceſſity *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* xli. 1.

¶ *Whilſt theſe Sentences are in reading the Deacons, Church-wardens or other fit perſon appointed for that purpoſe, ſhall receive the Alms for the poor, and other devotions of the People, in a decent Baſon to be provided by the Pariſh for that Purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay,*

Let us pray for the whole ſtate of Chriſt's Church militant here in earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [* *to accept our alms and oblations, and*] and to receive theſe our prayers which we offer unto thy Divine Majeſty, beſeeching thee

* *If there be no alms or oblations, then ſhall the words* (to accept our alms and oblations] *be left out unſaid.*

thee to inſpire continually the univerſal Church with the Spirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant *GEORGE* our king, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true Religion and Virtue. Give grace, O heavenly Father, to all Biſhops and Curates, that they may both by their life and doctrine, ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace; and eſpecially to this congregation here preſent; that with meek heart and due reverence they may hear and receive thy holy Word; truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion (which he ſhall always do upon the Sunday or ſome holy-day immediately preceeding) after the Sermon or Homily ended, he ſhall read this Exhortation following.*

DEarly beloved, on —— day next, I purpoſe through God's aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and blood of Chriſt; to be by them received in remembrance of his meritorious Croſs and Paſſion; whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine

and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you, in the mean season, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God;) but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction according to the utmost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent ye of your sins, or else come not to that holy table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or in caſe he ſhall ſee the People negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, on ——, I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here preſent; and beſeech you for the Lord Jeſus Chriſt's ſake that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down; and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe, would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing yourſelves from this holy Supper, provoke God's indignation againſt you. It is an eaſy matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindered with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, ye will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready: and according to mine Office, I bid you in the Name of God; I call you in Chriſt's behalf; I exhort you, as ye love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your ſalvation, ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: which if ye ſhall neglect to do, conſider with yourſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if

ye

ye earneſtly conſider, ye will by God's grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's Body; we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent ye truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men; ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man; who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs, and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us: he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore, with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks; ſubmitting ourſelves wholly to his holy will

will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion;*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters; both he and all the people kneeling humbly upon their knees, and ſaying:*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, againſt thy Divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COME unto me, all ye that travel, and are heavy laden, and I will refreſh you. S. *Matth.* xi. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. S. *John* iii. 16.

Hear alſo what Saint Paul ſaith.

This

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 S. *John* ii. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface according to the Time, if there be any specially appointed, or else immediately shall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of Hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

¶ *Proper Prefaces.*

¶ *Upon Christmas day and seven days after.*

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us; who by the operation of the Holy Ghost, was made very man of the substance of the virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

¶ *Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

¶ *Upon Ascension-day, and seven days after.*

THrough thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into Heaven, to prepare a place for us; that where he is, thither we might also ascend, and

and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and alſo boldneſs with fervent zeal conſtantly to preach the Goſpel unto all nations; whereby we have been brought out of darkneſs and error, into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *Upon the feaſt of Trinity only.*

WHO art one God, one Lord: not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen.

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay, in the Name of all them that ſhall receive the Communion, this Prayer following:*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies: We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord; whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more Readineſs and Decency break the Bread before the People, and take the Cup into his Hands, he ſhall ſay the Prayer of Conſecration as followeth:*

ALmighty God our heavenly Father, who of thy tender mercy didſt give thine

thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed, *(a)* took bread, and when he had given thanks, *(b)* he brake it; and gave it to his disciples, saying, Take, eat, *(c)* this is my body which is given for you; do this in remembrance of me. Likewise after supper *(d)* he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this *(e)* is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) Here the Priest is to take the paten into his hands:

(b) And here to break the bread:

(c) And here to lay his hand upon all the bread:

(d) Here he is to take the cup into his hand:

(e) And here to lay his hand upon every vessel, (be it Chalice or Flagon) in which there is any wine to be consecrated.

¶ *Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like Manner (if any be present) and after that to the People also in order, into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take, and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the cup to any one, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the Bread; and at* [Likewise after Supper, &c.] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.*

¶ *Then*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble ſervants, entirely deſire thy fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls, and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins, to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this:*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung:*

GLORY be to God on high, and in earth, peace, good-will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us: Thou that takeſt away the ſins of the world, have mercy upon us: Thou that takeſt away the ſins of the world, receive our prayer: Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this bleſſing:*

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one or more; and the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the diſcretion of the Miniſter.*

ASSIST us mercifully, O Lord, in theſe our ſupplications, and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PREvent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun,

continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *UPON the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer.* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty Persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissention, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants, as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.*

¶ *And note, That every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their deputy or deputies, and pay to them or him all Ecclesiastical Duties; accustomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

" WHereas it is ordained in this Office for the Administration of the " Lord's Supper, that the Communicants should receive the same " kneeling; (which Order is well meant, for a signification of our hum- " ble and grateful acknowledgement of the benefits of Christ therein given " to all worthy Receivers, and for the avoiding of such profanation and " disorder in the holy Communion, as might otherwise ensue;) Yet, lest " the same kneeling should by any Persons, either out of ignorance and " infirmity, or out of malice and obstinacy, be misconstrued and depra- " ved; It is hereby declared, That thereby no Adoration is intended, " or ought to be done either unto the Sacramental Bread or Wine there " bodily received, or unto any Corporal Presence of Christ's natural " Flesh and Blood. For the Sacramental Bread and Wine remain still " in their very natural substances, and therefore may not be adored; " (for that were Idolatry, to be abhorred of all faithful Christians;) And " the natural Body and Blood of our Saviour Christ are in Heaven, " and not here; it being against the truth of Christ's natural Body, to " be at one time in more places than one."

THE
Ministration of Publick Baptism of Infants,
To be used in the Church.

¶ *THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar Tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.*

¶ *And note, That there shall be for every Male Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof overnight, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water,) and standing there shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No; *Then shall the Priest proceed as followeth.*

DEarly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing

thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water; and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify Water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; waſh *him*, and ſanctify *him* with the Holy Ghoſt; that *he* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *he* may come to the land of everlaſting life: there to reign with thee world without end, thro' Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock; that *this infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint *Mark*, in the tenth chapter, at the thirteenth verſe.

THEY brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in

his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good-will towards them: for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*; that he will embrace *him* with the arms of his mercy, that he will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore, we being thus perſuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptiſm; let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEarly beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctify *him* with the Holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* ſureties (until *he* come of age to take it upon *himſelf*) that *he* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of Saints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting Life after death?

Anſw. All this I ſtedfaſtly believe.

Miniſter.

WILT thou be baptized in this Faith?

Anſw. That is my deſire.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſw. I will.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the old Adam in *this Child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, thro' thy mercy, O bleſſed Lord God, who doſt live, and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood; and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and

of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this water to the mystical washing away of sin; and grant that *this child* now to be baptized therein, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them, (if they shall certify him that the Child may well endure it,) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid Words.*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this Child into the congregation of Christ's flock; and do * sign *him* with the sign of the Cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say.*

SEeing now, dearly beloved brethren, that *this Child is* regenerate and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling.*

OUR Father which at in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him*, for thine own *Child* by adoption, and to incorporate *him* into thy Holy Church. And humbly we beseech thee to grant, that *he* being dead unto

unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin: and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following,*

FOrasmuch as *this Child hath* promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life, remembering always, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him: that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

" IT is certain by God's Word, that Children which are
" baptized, dying before they commit actual sin, are un-
" doubtedly saved.

" To take away all scruple concerning the use of the sign
" of the cross in Baptism; the true explication thereof; and
" the just reasons for the retaining of it, may be seen in the
" xxxth Canon, first published in the Year MDCIV."

Private BAPTISM of Children in Houſes.

¶ *THE Curates of every Pariſh ſhall often admoniſh the People, that they defer not the Baptiſm of their Children longer than the firſt or ſecond Sunday next after their Birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved of by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtered on this faſhion.*

¶ *Firſt, let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the Child being named by ſome one that is preſent, the Miniſter ſhall pour Water upon it, ſaying theſe Words:*

NI baptize thee, In the ✠ Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give Thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit; to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy Holy Church. And we humbly beſeech thee to grant, that as *he is* now made *partaker* of the death of thy Son, ſo *he* may be alſo of his reſurrection: and that finally, with the reſidue of thy ſaints, *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt but that the Child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet, nevertheleſs, if the Child, which is after this Sort baptized, do afterward live, it is expedient that it be brought into the Church; to the Intent, that if the miniſter of the ſame Pariſh did himſelf baptize that Child, the Congregation may be certified of the true Form of Baptiſm by him privately before uſed: In which Caſe he ſhall ſay thus:*

ICertify you, that according to the due and preſcribed Order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes I baptized this child.

¶ *But if the Child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the Child was born or chriſtened, ſhall examine and try whether the Child be lawfully baptized, or no. In which Caſe, if thoſe that bring any Child to the Church do anſwer, that the ſame Child is already baptized, then ſhall the Miniſter examine them further, ſaying,*

BY whom was this Child baptized?

Who was preſent when this Child was baptized?

Becauſe ſome things eſſential to this ſacrament may happen to be omitted through fear or

or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the Answers of such as bring the Child, that all Things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the Flock of true Christian People, saying thus;*

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

S. Mark x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the minister shall make this brief Exhortation upon the Words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ towards *this Infant*; let us faithfully and devoutly give thanks unto him, and say the Prayer, which the Lord himself taught us:

OUR

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *this Infant*; that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Ans. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

¶ *Then shall the Priest say,*

WE receive this child into the congregation of Christ's flock, and * do * sign *him* with the sign of the Cross; in token that hereafter *he* shall not be ashamed

* *Here the Priest shall make a Cross upon the Child's forehead.*

ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this child* is by Baptism regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy Holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers:*

FOrasmuch as *this Child hath* promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But*

¶ *But if they which bring the Infant to the Church do make ſuch uncertain Anſwers to the Prieſt's Queſtions, as that it cannot appear that the Child was baptized with Water,* In the Name of the Father, and of the Son, and of the Holy Ghoſt, *(which are eſſential Parts of Baptiſm) then let the Prieſt baptize it in the Form before appointed for Publick Baptiſm of Infants; ſaving that at the dipping of the Child in the Font he ſhall uſe this Form of Words:*

IF thou art not already baptized, N. I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

The MINISTRATION of BAPTISM to ſuch as are of riper Years and able to anſwer for themſelves.

¶ *When any ſuch Perſons as are of Riper Years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a Week before at the leaſt, by the Parents, or ſome other diſcreet Perſons, that ſo due care may be taken for their Examination, whether they be ſufficiently inſtructed in the Principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with Prayers and Faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the People being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font immediately after the Second Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall aſk, whether any of the Perſons here preſented be baptized, or no. If they ſhall anſwer,* No; *then ſhall the Prieſt ſay thus;*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh, and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions;) and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of Water, and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made lively *members* of the ame.

¶ *Then ſhall the Prieſt ſay,*
Let us pray.
(¶ *And here all the Congregation ſhall kneel.)*

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing

ing by water; and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify the element of water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them* and ſanctify *them* with the Holy Ghoſt; that *they* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe perſons* that *they* coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: ſo give now unto us that aſk; let us that ſeek find; open the gate unto us that knock; that *theſe Perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint John, in the third Chapter, beginning at the firſt verſe:

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews: The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is

ſpirit, Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this Exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as we read in the laſt chapter of Saint Mark's Goſpel,) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature: He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent, and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save yourſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the Holy Ghoſt: that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſuaded of the good will of our heavenly Father, towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay;

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge and confirm

confirm this faith in us evermore: Give thy Holy Spirit to *theſe perſons*; that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak to the Perſons to be baptized on this wiſe:*

WELL-beloved, who *are* come hither deſiring to receive Holy Baptiſm, *ye* have heard how the congregation hath prayed, that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy word to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your Witneſſes, and this whole Congregation, that *ye* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

¶ *Then ſhall the Prieſt demand of each of the Perſons to be baptized, ſeverally, theſe Queſtions following:*

Queſt. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh; ſo that thou wilt not follow, nor be led by them?

Anſw. I renounce them all.

Queſt. DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of Saints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting Life after death?

Anſw. All this I ſtedfaſtly believe.

Queſt. WILT thou be baptized in this faith?

Anſw. That is my deſire.

Queſt.

Queſt. WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſw. I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy Congregation: ſanctify this water to the myſtical waſhing away of ſin; and grant that the *perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each Perſon to be baptized by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall aſk the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

NI baptize thee, In the N. Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this Perſon into the congregation of Chriſt's flock; and do * ſign *him* with the ſign of the Croſs; in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

* *Here the Prieſt ſhall make a Croſs upon the Perſon's forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe perſons* are regenerate and grafted into the

the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one acccord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lord's Prayer, all kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *theſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, *they may* continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, in the unity of the ſame Holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe, and profeſſion *they* have now made before this Congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in God's holy Word; that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent world.

(¶ *And then, ſpeaking to the new baptized Perſons, he ſhall proceed, and ſay,*)

AND as for you who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the *children* of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the *children* of light: remembering always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt; and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are

baptized die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *It is expedient, that every Perſon, thus baptized, ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any Perſons, not baptized in their infancy, ſhall be brought to be baptized before they come to Years of Diſcretion to anſwer for themſelves; it may ſuffice to uſe the office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the office for Private Baptiſm; only changing the word* (Infant) *for* (Child *or* Perſon) *as occaſion requireth.*

A CATECHISM;

That is to ſay, An Inſtruction to be learned of every Perſon, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHAT is your Name?

Anſwer, N. or M.

Queſt. Who gave you this Name?

Anſw. My Godfathers and Godmothers in my Baptiſm; wherein I was made a member of Chriſt, the child of God, and an inheritor of the kingdom of Heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my Name: Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh; Secondly, that I ſhould believe all the Articles of the Chriſtian Faith; And thirdly, that I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my life.

Queſt. Doſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?

Anſw. Yes, verily; and by God's help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my life's end.

Catechiſt. Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of Heaven and Earth;

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He deſcended into Hell; The third day he roſe again from the

the dead; He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The Forgiveneſs of ſins; The Reſurrection of the body, And the Life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy belief?

Anſw. Firſt, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghoſt, who ſanctifieth me and all the elect people of God.

Queſt. You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Commandments: Tell me how many there be?

Anſw. Ten.

Queſt. Which be they?

Anſw.

THE ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other gods but me.

II. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day; and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word; and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy Neighbour?

Anſw. My duty towards my Neighbour is to love him as myſelf, and to do to all men, as I would they ſhould do unto me: To love, honour, and ſuccour my father and mother: To honour and obey the king, and all that are put in authority under him: To ſubmit myſelf to all my governors, teachers, ſpiritual paſtors and maſters: To order myſelf lowly and reverently to all my betters: To hurt no body by word or deed: To be true and juſt in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying, and ſlandering: To keep my body in temperance, ſoberneſs, and chaſtity: Not to covet nor deſire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this, that thou art not able to do theſe things of thyſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace; which thou muſt learn at all times to call for by diligent Prayer: Let me hear therefore if thou canſt ſay the Lord's Prayer?

Anſwer.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive

forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people; that we may worſhip him, ſerve him, and obey him, as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, thro' our Lord Jeſus Chriſt: and therefore I ſay Amen, So be it.

Queſtion.

HOW many Sacraments hath Chriſt ordained in his Church?

Anſw. Two only, as generally neceſſary to ſalvation; that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word *Sacrament?*

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſt. How many parts are there in a Sacrament?

Anſw. Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign or form in Baptiſm?

Anſw. Water; wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſt. What is required of perſons to be baptized?

Anſw. Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſt. Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their ſureties; which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacra-

ment of the Lord's Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part, or ſign of the Lord's Supper?

Anſw. Bread and wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The body and blood of Chriſt, which are verily and in deed taken and received by the faithful in the Lord's Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthening and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lord's Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent Age, and can ſay in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather or a Godmother, as a Witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring or ſend in writing, with his hand ſubſcribed thereunto, the Names of all ſuch Perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And if the Biſhop approve of them, he ſhall confirm them in manner following.*

ORDER of CONFIRMATION,

Or laying on of Hands upon thoſe that are Baptized, and come to Years of Diſcretion.

¶ *Upon the Day appointed, all that are to be then confirmed, being placed, and ſtanding in Order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following:*

TO the end that Confirmation may be miniſtered to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained: which order is very convenient to be obſerved; to the end that children, being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves, with their own mouth and conſent, openly before the Church, ratify and confirm the ſame; and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they, by their own confeſſion, have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here, in the preſence of God, and of this congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging yourſelves bound to believe, and to do all thoſe things which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,*

I do.

The Biſhop.

OUR help is in the Name of the Lord;

Anſw. Who hath made heaven and earth.

Biſhop. Bleſſed be the Name of the Lord;

Anſw. Henceforth, world without end.

Biſh. Lord, hear our prayers,

Anſw. And let our cry come unto thee.

Biſhop. Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the

ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one, ſeverally, ſaying,*

DEfend, O Lord, this thy Child [*or, this thy ſervant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increaſe in thy Holy Spirit more and more, until *he* come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you:

Anſw. And with thy Spirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, but deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty: We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certify them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy Holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt liveth and reigneth, ever one God, world without end, *Amen.*

OAlmighty Lord and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THE Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

The

THE FORM of SOLEMNIZATION of MATRIMONY.

¶ *First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,*

I Publish the Banns of Marriage between M. of ——— and N. of ———. If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first [*second* or *third*] time of asking.

¶ *And if the Persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEarly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is recommended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly,

Thirdly, it was ordained for the mutual ſociety, help, and comfort, that the one ought to have of the other, both in proſperity and adverſity: into which holy eſtate theſe two Perſons preſent come now to be joined. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joined together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking unto the Perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both, (as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed,) that if either of you know any Impediment, why ye may not be lawfully joined together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony by God's Law, or the Laws of this Realm; and will be bound, and ſufficient ſureties with him, to the Parties; or elſe put in a Caution (to the full value of ſuch charges as the Perſons to to be married do thereby ſuſtain) to prove his allegation: then the ſolemnization muſt be deferred until ſuch time as the truth be tried.*

¶ *If no impediment be alledged, then ſhall the Curate ſay unto the Man;*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour and keep her in ſickneſs and in health; and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The Man ſhall anſwer,*

I will.

¶ *Then ſhall the Prieſt ſay unto the Woman.*

N. WILT thou have this Man to thy wedded huſband, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour, and keep him in ſickneſs and in health; and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *The Woman ſhall anſwer,*

I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this Woman to be married to this man?

¶ *Then ſhall they give their troth to each other in this manner:*

¶ *The Miniſter receiving the Woman at her Father's or Friend's hands, ſhall cauſe the Man with his right hand to take the Woman by her right hand, and to ſay after him, as followeth;*

I *M.* take thee *N.* to my wedded Wife, to have and to hold from this day for-

ward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands; and the Woman with her right hand, taking the Man by his right hand, ſhall likewiſe ſay after the Miniſter,*

I *N.* take thee *M.* to my wedded huſband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands; and the Man ſhall give unto the Woman a Ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Prieſt, ſhall ſay,*

WITH this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, creator and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt join their right hands together, and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People.*

FOraſmuch as *M.* and *N.* have conſented together in holy Wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And*

¶ *And the Minister shall add this blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. PSAL. 128.

BLessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. PSAL. 67.

GOD be merciful unto us and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face toward them shall say,*

Lord

Lord, have mercy upon us.

Anſwer. Chriſt, have mercy upon us.

Miniſter. Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy Servant, and thy Handmaid;

Anſwer. Who put their truſt in thee.

Miniſter. O Lord, ſend them help from thy holy place;

Anſwer. And evermore defend them.

Miniſter. Be unto them a tower of ſtrength,

Anſwer. From the face of their enemy.

Miniſter. O Lord, hear our prayer;

Anſwer. And let our cry come unto thee.

Miniſter.

OGod of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts; that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants; that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the Woman is paſt Child-bearing.*

OMerciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two Perſons; that they may both be fruitful in procreation of Children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

OGod, who by thy mighty power haſt made all things of nothing; who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony hadſt made one;

one; O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this Man may love his Wife according to thy word (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh;) and alſo that this Woman may be loving and amiable, faithful and obedient to her huſband; and in all quietneſs, ſobriety, and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctify and join them together in marriage; pour upon you the riches of his grace, ſanctify and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. *Amen.*

¶ *After which if there be no Sermon declaring the duties of Man and Wife, the Miniſter ſhall read as followeth:*

ALL ye that are married, or that intend to take the holy eſtate of Matrimony upon you, hear what the holy Scripture doth ſay, as touching the duty of huſbands towards their wives, and wives towards their huſbands.

Saint Paul in his Epiſtle to the Epheſians, the fifth chapter, doth give this commandment to all married men; Huſbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water, by the Word; that he might preſent it to himſelf, a glorious Church not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies: he that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church; for we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and his mother, and ſhall be joined unto his wife; and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular ſo love his wife, even as himſelf.

Likewiſe the ſame Saint Paul, writing to the Coloſſians, ſpeaketh thus to all men that are

are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye Husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye Wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teache thyou thus; Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The

VISITATION of the SICK.

¶ *When any Person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick Person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick Man's presence, he shall say, kneeling down;*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answ. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answ. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him*;

Answ. Nor the wicked approach to hurt *him.*

Minister. Be unto *him*, O Lord, a strong tower,

Answ. From the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answ. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; that if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear,

fear, and to thy glory: or else give *him* grace so to take thy Visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's Visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly Visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers; then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure: but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made

like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus;*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ The sick Person shall answer, All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all Persons that have offended him; and if he hath offended any other, to ask them forgiveness and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for*

for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it,) after this sort:*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him; of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following:*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembereſt them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*: And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psalm lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou

art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grey-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

Glory be to the Father, *&c.*

As it was in the beginning, is now, *&c.*

¶ *Adding this*;

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him; to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this Child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake; that if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick Person, when there appeareth but small hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord: and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution drawing near; so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only

Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick Person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, thro'the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in mind or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION of the SICK.

¶ *Forasmuch as all mortal Men be subject to many sudden Perils, Diseases, and Sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence, or other infectious Sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least;) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister; he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

THE COLLECT.

ALmighty everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John v. 24.

VErily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words* [Ye that do truly repent, *&c.*]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick Person.*

¶ *But if a Man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; the Curate shall instruct him, That if he do truly repent*

repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his Blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm* [In thee, O Lord, have I put my trust, *&c.*] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the Minister may only communicate with him.*

The ORDER for the BURIAL of the DEAD.

¶ *Here is to be noted, That the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. S. *John* xi. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the church, shall be read one or both of these Psalms following,*

Dixi, Custodiam. PSAL. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me: and while I was thus musing, the fire kindled: and

at

at the laſt I ſpake with my tongue:

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears;

For I am a ſtranger with thee, and a ſojourner as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Domine, refugium. PSAL. XC.

LORD, thou haſt been our refuge; from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret

ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterwards they that are Chriſt's, at his coming. Then cometh the end when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power: for he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is Death: for he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? Why

Why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me if the dead riſe not? Let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt, is not quickened, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat or of ſome other grain: But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh; but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead: It is ſown in corruption; it is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam, was made a living ſoul, the laſt Adam was made a quickening Spirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural; and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: And as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery: We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on in-

incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAN that is born of a woman hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower: he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God, moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts: ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the Body by ſome ſtanding by the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt; who ſhall change our vile body that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid or ſung,*

I Heard a voice from heaven ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours.

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee, that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom; that we with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, thro' Jeſus Chriſt our Lord. *Amen.*

THE COLLECT.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth, ſhall live though he die: and whoſoever liveth and believeth in him ſhall not die eternally; who alſo hath taught us, (by his holy Apoſtle Saint Paul,) not to be ſorry as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs: that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth; and that at the general reſurrection in the laſt day we may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

THE

Thankſgiving of Women after Child-birth,

commonly called, *The Churching of Women.*

¶ *The Woman, at the uſual time after her Delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place as hath been accuſtomed, or as the Ordinary ſhall direct. And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth; you ſhall therefore give hearty thanks unto God, and ſay:

(¶ *Then ſhall the Prieſt ſay the* 116 Pſalm, *Dilexi quoniam.*)

I Am well pleaſed: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, *&c.*
As it was in the, *&c.*

¶ *Or* Pſalm 127. *Niſi Dominus.*

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo,

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, *&c.*
As it was in the, *&c.*

¶ *Then shall the Priest say,*
Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven: Give us this day our daily bread; And forgive us our trespasses as we forgive them that trespass against us: And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Min. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray.

OAlmighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.*

A COMMINATION,

Or denouncing of God's Anger and Judgments against Sinners, with certain Prayers to be used on the First Day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew, or Pulpit, say,*

BRethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance,

nance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished, it is thought good, that at this time (in the presence of you all,) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent, that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image to worship it.

¶ *And the People shall answer and say,* Amen.

Minister. Cursed is he that curseth his father or mother.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's landmark.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that perverteth the judgment of the stranger, the fatherless, and the widow.

Answer. Amen.

Minister. Cursed is he that smiteth his Neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his Neighbour's wife.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all they are accursed, (as the prophet David beareth witness,) who do err, and go astray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads,

and always ready to fall upon us,) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; ſo that every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. It is a fearful thing to fall into the hands of the living God: He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh, as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe; then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves; which deſpiſed the goodneſs, patience, and long-ſuffering of God when he called them continually to repentance. Then ſhall they call upon me, (ſaith the Lord,) but I will not hear; they ſhall ſeek me early, but they ſhall not find me: and that becauſe they hated knowledge, and received not the fear of the Lord; but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock, when the door ſhall be ſhut; and too late to cry for mercy, when it is the time of juſtice. O terrible voice of moſt juſt judgment, which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed, into the fire everlaſting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not caſt into outer darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment; and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart

we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done; make you new hearts, and a new ſpirit: Wherefore will ye die, O ye houſe of Iſrael? ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God: Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring ourſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance: if we will ſubmit ourſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the Place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm.*

Miſerere mei, Deus. PSAL. 51.

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make

make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

Anſw. As it was in the Beginning, is now, and ever ſhall be, world without end. *Amen.*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, but deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervants;

Anſw. That put their truſt in thee.

Miniſter. Send unto them help from above;

Anſw. And evermore mightily defend them.

Miniſter. Help us, O God, our Saviour;

Anſw. And for the glory of thy name deliver us; be me

ciful to us ſinners, for thy Name's ſake.

Miniſter. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them; And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter alone ſhall ſay,*

THE Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE

THE

PSALTER or PSALMS

OF

D A V I D,

Pointed as they are to be ſung or ſaid in CHURCHES.

THE FIRST DAY.

MORNING PRAYER.

PSAL. 1. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful;

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look, whatſoever he doeth, it ſhall proſper.

5 As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgment: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

PSAL. 2. *Quare fremuerunt gentes?*

WHY do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his Anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little;) blessed are all they that put their trust in him.

PSAL. 3. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

PSAL. 4. *Cum invocarem.*

HEAR me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

PSAL.

PSAL. 5. *Verba mea auribus,*

PONder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up;

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God; let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoice: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee.

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

EVENING PRAYER.

PSAL. 6. *Domine, ne.*

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me; for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake;

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my

petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

PSAL. 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: (yea, I have delivered him that without any cause is mine enemy;)

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

PSAL. 8. *Domine, Dominus noster.*

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes

babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him: and the ſon of man that thou viſiteſt him?

5 Thou madeſt him lower than the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field;

8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governor: how excellent is thy Name in all the world!

MORNING PRAYER.

PSAL. 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my ſongs will I make of thy Name, O thou Moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe: thou are ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the world in righteouſneſs: and miniſter true judgment unto the people.

9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy Name will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; conſider the trouble which I ſuffer of them that hate me: thou that lifteſt me up from the gates of death:

14 That I may ſhew all thy praiſes within the ports of the daughter

daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

PSAL. 10. *Ut quid, Domine?*

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly; even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee;

thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkeneth thereto;

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

PSAL. 11. *In Domino confido.*

IN the Lord put I my truſt: how ſay ye then to my ſoul, That ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's ſeat is in heaven;

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

EVENING PRAYER.

PSAL. 12. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things;

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak; who is lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every

very ſide: when they are exalted the children of men are put to rebuke.

PSAL. 13. *Uſque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death;

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoice at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the name of the Lord Moſt Higheſt.

PSAL. 14. *Dixit inſipiens.*

THE fool hath ſaid in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open ſepulchre; with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed blood.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſel of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoice, and Iſrael ſhall be glad.

MORNING PRAYER.

PSAL. 15. *Domine, quis habitabit?*

LORD, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and ſpeaketh

eth the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Whoſo doeth theſe things: ſhall never fall.

PSAL. 16. *Conſerva me, Domine.*

PReſerve me, O God: for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God: my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth: and upon ſuch as excel in virtue.

4 But they that run after another god: ſhall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell: neither ſhalt thou ſuffer thy Holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy: and at thy right hand there is pleaſure for evermore.

PSAL. 17. *Exaudi, Domine.*

HEAR the right, O Lord, conſider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved and viſited mine heart in the night-ſeaſon; thou haſt tried me and ſhalt find no wickedneſs in me: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of men's works that are done againſt the words of thy lips; I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths: that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings,

9 From the ungodly that trouble me: mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine;

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

EVENING PRAYER.

PSAL. 18. *Diligam te, Domine.*

I Will love thee, O Lord, my ſtrength; the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom I will truſt; my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him; it ſhall enter even into his ears.

7 The earth trembled and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones, and coals of fire.

13 The Lord alſo thundered out of heaven, and the Higheſt gave his thunder: hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me;

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength except our God?

32 It is God that girdeth me

me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my footſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battle: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I have not known: ſhall ſerve me.

45 As ſoon as they hear of me, they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation;

48 Even the God that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his King: and ſheweth loving-kindneſs unto David his Anointed, and unto his ſeed for evermore.

MORNING PRAYER.

PSAL. 19. *Cæli enarrant.*

THE heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech

nor

nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true and righteous altogether.

10 More to be deſired are they than gold: yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults!

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight,

15 O Lord: my ſtrength, and my redeemer.

PSAL. 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-ſacrifice.

4 Grant thee thy heart's deſire: and fulfil all thy mind.

5 We will rejoice in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholeſome ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are riſen, and ſtand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

PSAL. 21. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the Most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: The Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

EVENING PRAYER

PSAL. 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would

would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour; haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the Governor among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down

into the duſt ſhall kneel before him: and no man hath quickened his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

PSAL. 23. *Dominus regit me.*

THE Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſides the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me; thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil; and my cup ſhall be full.

6 But thy loving-kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

MORNING PRAYER.

PSAL. 24. *Domini eſt terra.*

THE earth is the Lord's, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lrd mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

PSAL. 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindneſſes, which have been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant, and his teſtimonies.

10 For thy Name's ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded; for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

PSAL. 26. *Judica me, Domine.*

BE thou my judge, O Lord; for I have walked innocently: my truſt hath been alſo in the Lord; therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving-kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty;

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the congregations.

EVENING PRAYER.

PSAL. 27. *Dominus illuminatio.*

THE Lord is my light and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee; Seek ye my face: Thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for

for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart; and put thou thy truſt in the Lord.

PSAL. 28. *Ad te, Domine.*

UNTO thee, will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved;

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength, and my ſhield; my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

PSAL. 29. *Afferte Domino.*

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the

voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

MORNING PRAYER.

PSAL. 30. *Exaltabote, Domine.*

I Will magnify thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

PSAL. 31. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt; let me never be put to confuſion: deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Name's ſake.

5 Draw me out of the net that they have hid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed

redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they consPire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be

27 Be ſtrong, and he ſhall eſtabliſh your heart: all ye that put your truſt in the Lord.

EVENING PRAYER.

PSAL. 32. *Beati, quorum.*

BLeſſed is he whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

PSAL. 33. *Exultate, juſti.*

REjoice in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage;

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

9 For he ſpake, and it was done:

done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy;

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help and our ſhield.

20 For our heart ſhall rejoice in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

PSAL. 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnify his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte, and ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints: for they that fear him lack nothing.

10 The lions do lack, and ſuffer hunger: but they who ſeek the Lord ſhall want no manner of thing that is good.

11 Come, ye children, and hearken

hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

MORNING PRAYER.

PSAL. 35. *Judica me, Domine.*

PLEAD thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily catch himſelf: that he may fall into his own miſchief.

9 And, my ſoul, be joyful in the Lord: it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who deliverеſt the poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him.

11 Falſe

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved myſelf as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together: yea, the very abjects came together againſt me unawares, making mouths at me, and ceaſed not.

16 With the flatterers were buſy mockers: who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cauſe.

20 And why? their communing is not for peace; but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid: Fie on thee, fie on thee! we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and ſtand up to judge my quarrel: avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me.

25 Let them not ſay in their hearts, There, there! ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together that rejoice at my trouble: let them be clothed with rebuke and diſhonour that boaſt themſelves againſt me.

27 Let them be glad and rejoice that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

PSAL. 36. *Dixit injuſtus.*

MY heart ſheweth me the wickedneſs of the ungodly:

godly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSAL. 37. *Noli æmulari.*

FRET not thyself because of the ungodly: neither be thou envious against the evil-doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be

rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God ſhall poſſeſs the land: and they that are curſed of him ſhall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I myſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together: and the end of the ungodly is, they ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

MORNING PRAYER.

PSAL. 38 *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burden, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loins are filled with ſore a diſeaſe: and there is no whole part in my body.

8 I am feeble, and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and

as

as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipped, they rejoiced greatly againſt me.

17 And I, truly, am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, Cuſtodiam. PSAL. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me; and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue;

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even conſumed by means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears con-

ſider my calling: hold not thy peace at my tears;

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

PSAL. 40. *Expectans expectavi.*

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be more than I am able to expreſs.

8 Sacrifice and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come;

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindneſs and thy truth alway preſerve me.

15 For innumerable troubles are come about me; my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to rebuke that wiſh me evil.

18 Let them be deſolate and,

and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee!

19 Let all thoſe that ſeek thee, be joyful and glad in thee: and let ſuch as love thy ſalvation, ſay alway, The Lord be praiſed.

20 As for me I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

EVENING PRAYER.

PSAL. 41. *Beatus qui intelligit.*

BLeſſed is he that conſiderеth the poor and needy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſhood within himſelf; and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who alſo did eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

PSAL. 42. *Quemadmodum.*

LIke as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and

thankſgiving, among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving-kindneſs in the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Namely, while they ſay daily unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

PSAL. 43. *Judica me, Deus.*

GIVE ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength; why haſt thou put me from thee: and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou ſo heavy, O my ſoul: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSAL. 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old.

2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gat not the land in poſſeſſion through their own ſword:

ſword: neither was it their own arm that helped them;

4 But thy right hand and thine arm, and the light of thy countenance: becauſe thou hadſt a favour unto them.

5 Thou art my King, O God: ſend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that riſe up againſt us.

7 For I will not truſt in my bow; it is not my ſword that ſhall help me;

8 But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long: and will praiſe thy Name for ever.

10 But now thou art far off, and putteſt us to confuſion: and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies: ſo that they which hate us ſpoil our goods.

12 Thou letteſt us be eaten up like ſheep: and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen: and that the people ſhake their heads at us.

16 My confuſion is daily before me: and the ſhame of my face hath covered me;

17 For the voice of the ſlanderer and blaſphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourſelves frowardly in thy covenant.

19 Our heart is not turned back: neither our ſteps gone out of the way;

20 No, not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

PSAL. 45. *Eructavit cor meum.*

MY heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meekneſs, and righteouſneſs; and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the king's enemies.

7 Thy ſeat, O God, endureth for ever: the ſceptre of thy kingdom is a right ſceptre.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of myrrh, aloes, and caſſia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, incline thine ear: forget alſo thine own people, and thy father's houſe.

12 So ſhall the king have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The king's daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the king in raiment of needlework: the virgins that be her fellows ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought: and ſhall enter into the king's palace.

17 Inſtead of thy fathers thou ſhalt have children; whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people give thanks unto thee, world without end.

PSAL. 45. *Deus noſter refugium.*

GOD is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midſt of the ſea;

3 Though

3 Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the city of God: the holy place of the tabernacle of the Moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

EVENING PRAYER.

PSAL. 47. *Omnes gentes, plaudite.*

O Clap your hands together, all ye people: O ſing unto God with the voice of melody;

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob, whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King;

7 For God is the king of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a ſhield.

PSAL. 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

PSAL. 49. *Audite hæc, omnes.*

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is their way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep,

ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid though one be made rich: or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

18 For while he lived he counted himſelf an happy man: and ſo long as thou doeſt well unto thyſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

MORNING PRAYER.

PSAL. 50. *Deus deorum.*

THE Lord, even the moſt mighty God, hath ſpoken: and called the world from the riſing up of the ſun unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice;

6 And the heavens ſhall declare his righteouſneſs: for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak: I myſelf will teſtify againſt thee, O Iſrael; for I am God, even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor he-goat out of thy folds.

10 For all the beaſts of the foreſt are mine: and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains: and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Think'ſt thou that I will eat bulls fleſh: and drink the blood of goats?

14 Offer unto God thankſgiving: and pay thy vows unto the Moſt Higheſt;

15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God:

God: Why doſt thou preach my laws, and takeſt my covenant in thy mouth;

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee.

18 When thou ſaweſt a thief, thou conſentedſt unto him: and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſatteſt, and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine own mother's ſon.

21 Theſe things haſt thou done, and I held my tongue; and thou thoughteſt wickedly, that I am even ſuch a one as thyſelf: but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O Conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me: and to him, that ordereth his converſation right, will I ſhew the ſalvation of God.

PSAL. 51. *Miſerere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I acknowledge my faults: and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free ſpirit.

13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltleſs, O God, thou that art

art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise;

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

PSAL. 52. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn;

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will alway give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

EVENING PRAYER.

PSAL. 53. *Dixit insipiens.*

THE foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness:

neſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh, that the ſalvation were given unto Iſrael out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then ſhould Jacob rejoice: and Iſrael ſhould be right glad.

PSAL. 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's ſake: and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth;

3 For ſtrangers are riſen up againſt me: and tyrants which have not God before their eyes ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye h.th ſeen his deſire upon mine enemies.

PSAL. 55. *Exaudi, Deus.*

HEAR my prayer, O God: and hide not thyſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove: for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour:

dishonour: for then I could have borne it.

13 Neither was it mine adversary that did magnify himself against me: for then peradventure I would have hid myself from him;

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

PSAL. 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou Most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9 When-

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know; for God is on my ſide.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks;

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

PSAL. 57. *Miſerere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge until this tyranny be over-paſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven: and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions;

5 And I lie even among the children of men, that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing, and give praiſe.

9 Awake up, my glory; awake, lute and harp: I myſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations;

11 For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

PSAL. 58. *Si vere utique.*

ARE your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mothers womb: as ſoon as they are born they go aſtray, and ſpeak lies.

4 They are as venomous as the poiſon of a ſerpent: even like the deaf adder that ſtopeth her ears;

5 Which

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the ungodly;

10 So that a man shall say, Verily there is a reward for the righteous: doubtless, there is a God that judgeth the earth.

EVENING PRAYER.

PSAL. 59. *Eripe me de inimicis.*

DEliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and

and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

PSAL. 60. *Deus, repulisti nos.*

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof; for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine, Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: Wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

PSAL. 61. *Exaudi, Deus.*

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto

unto thy Name: that I may daily perform my vows.

MORNING PRAYER.

PSAL. 62. *Nonne Deo?*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him; for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery; give not yourselves unto vanity: if riches increase, set not your heart upon them,

11 God spake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

PSAL. 63. *Deus, Deus meus.*

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall rejoice in God; all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

PSAL. 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers;

3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words;

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief: and commune among themſelves, how they may lay ſnares; and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoice in the Lord, and put his truſt in him: and all they that are true of heart ſhall be glad.

EVENING PRAYER.

PSAL. 65. *Te decet hymnus.*

THOU, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the out goings of the morning and evening to praiſe thee.

9 Thou

9 Thou visiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn; for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoice on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

PSAL. 66. *Jubilate Deo.*

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

PSAL. 67. *Deus miſereatur.*

GOD be merciful unto us and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations rejoice, and be glad: for thou ſhalt judge the folk righteouſly and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the world ſhall fear him.

MORNING PRAYER.

PSAL. 68. *Exurgat Deus.*

LET God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God;

3 But let the righteous be glad, and rejoice before God: let them alſo be merry and joyful.

4 O ſing unto God, and ſing praiſes unto his Name: magnify him that rideth upon the heavens, as it were upon an horſe; praiſe him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherleſs, and defendeth the cauſe of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity: but letteth the runagates continue in ſcarceneſs.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſs,

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſhedſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea;

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad a-

mong the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord,

33 Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

EVENING PRAYER.

PSAL. 69. *Salvum me fac.*

SAVE me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face,

8 I am become a stranger unto my brethren: even an alien unto my mother's children,

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened myself with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown

drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me according to the multitude of thy mercies;

18 And hide not thy face from thy servant, for I am in trouble; O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man; neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents;

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein;

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

PSAL. 70. *Deus, in adjutorium.*

HASTE thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and

confounded that ſeek after my ſoul: let them be turned backward and put to confuſion that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there!

4 But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

PSAL. 71. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me; for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man;

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb: my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him; perſecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh that are againſt my ſoul: let them be covered with ſhame and diſhonour that ſeek to do me evil.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me

me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am grey-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side;

20 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips shall be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

PSAL. 72. *Deus, judicium.*

GIVE the King thy judgments, O God: and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service;

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall

preſerve the ſouls of the poor;

14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His Name ſhall endure for ever; his Name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which only doeth wondrous things;

19 And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen.

EVENING PRAYER.

PSAL. 73. *Quam bonus Iſrael!*

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Nevertheleſs, my feet were almoſt gone: my treadings had well nigh ſlipped.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity;

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they are ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs: and they do even what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemy: their talking is againſt the Moſt High;

9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it: is there knowledge in the Moſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtened every morning;

14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me,

16 Until

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh, how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

PSAL. 74. *Ut quid, Deus?*

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work;

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground;

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens; there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why withdraweſt thou thy hand: why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my king of old: the help that is done upon earth, he doeth it himſelf.

14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces: and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains, and waters out of the hard rocks: thou driedſt up mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee increaſeth ever more and more.

MORNING PRAYER.

PSAL. 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn;

6 Set not up your horn on high: and ſpeak not with a ſtiff neck;

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the Judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine

wine is red: it is full mixed, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

PSAL. 76. *Notus in Judæa.*

IN Jewry is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

PSAL. 77. *Voce mea.*

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly

utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the Lord: and call to mind the wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doest wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

EVENING PRAYER.

PSAL. 78. *Attendite, populе.*

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law; which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the ſea, and let them go through: he made the waters to ſtand on an heap.

15 In the day-time alſo he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony rock: ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him: and provoked the Moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts: and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wilderneſs?

21 He ſmote the ſtony rock indeed, that the water guſhed out, and the ſtreams flowed withal: but can he give bread alſo, or provide fleſh for his people?

22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael.

23 Becauſe they believed not in God: and put not their truſt in his help.

24 So he commanded the clouds above: and opened the doors of heaven;

25 He rained down Manna alſo upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven: and through his power he brought in the ſouth-weſt-wind.

28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled? for he gave them their own deſire: they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and believed not his wondrous works.

33 Therefore their days did he conſume in vanity: and their years in trouble.

34 When

34 When he slew them they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back, and tempted God: and moved the Holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grass-hopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence;

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea;

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine;

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds;

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

MORNING PRAYER.

PSAL. 79. *Deus, venerunt.*

O God, the heathen are come into thy inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the

kingdoms that have not called upon thy Name;

7 For they have devoured Jacob: and laid waſte his dwelling-place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be merciful unto our ſins for thy Name's ſake.

10 Wherefore do the heathen ſay: where is now their God?

11 O let the vengeance of thy ſervants blood that is ſhed: be openly ſhewed upon the heathen in our ſight.

12 O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power preſerve thou thoſe that are appointed to die;

13 And for the blaſphemy wherewith our neighbours have blaſphemed thee: reward thou them, O Lord, ſeven-fold into their boſom.

14 So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation.

PSAL. 80. *Qui regis Iſrael.*

HEAR, O thou Shepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew thyſelf alſo, thou that ſitteſt upon the cherubims.

2 Before Ephraim, Benjamin, and Manaſſes: ſtir up thy ſtrength, and come and help us.

3 Turn us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of tears: and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt room for it: and when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold, and viſit this vine;

15 And

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thyſelf.

16 It is burnt with fire, and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the ſon of man, whom thou madeſt ſo ſtrong for thine ownſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

PSAL. 81. *Exultate Deo.*

SING ye merrily unto God our ſtrength: make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatue for Iſrael: and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony: when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me,

10 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any other god.

11 I am the Lord thy God who brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice: and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars: but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat flour: and with honey out of the ſtony rock ſhould I have ſatisfied thee.

EVENING PRAYER.

PSAL. 82. *Deus ſtetit.*

GOD ſtandeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods: and ye are all the children of the moſt Higheſt;

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

PSAL. 83. *Deus, quis ſimilis?*

HOLD not thy tongue, O God, keep not ſtill ſilence: refrain not thyſelf, O God;

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee;

6 The tabernacles of the Edomites, and the Iſhmaelites: the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to ourſelves: the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel: and as the ſtubble before the wind.

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed,

ed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed evermore and more; let them be put to shame, and perish.

18 And they shall know that thou whose name is Jehovah: art only the most Highest over all the earth.

PSAL. 84 *Quam dilecta!*

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways;

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a doorkeeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship; and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

PSAL. 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O

Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving-kindneſs: and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

MORNING PRAYER.

PSAL. 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me: for I am poor and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, O Lord, art good, and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorify thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord, my God, with all my heart: and will praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes;

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me,

me, and have mercy upon me: give thy ſtrength unto ther ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me may ſee it, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

PSAL. 87. *Fundamenta ejus.*

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it ſhall be reported, that he was born in her: and the Moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it when he writeth up the people: that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

PSAL. 88. *Domine Deus.*

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence, incline thine ear unto my calling;

2 For my ſoul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength.

4 Free among the dead like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkneſs, and in the deep.

6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtreched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?

11 Shall thy loving-kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cried,

O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

EVENING PRAYER.

PSAL. 89. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant;

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord

8 God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee: they

they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt;

18 For thou art the glory of their ſtrength: and in thy loving-kindneſs thou ſhalt lift up our horns;

19 For the Lord is our defence: the Holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty; I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oil have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſt-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forſake my law: and walk not in my judgments;

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand

hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee; and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSAL. 90. *Domine, refugium.*

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scattereſt them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number

our

our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work; and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSAL. 91. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust;

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling;

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

PSAL. 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord: and

to

to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving-kindneſs early in the morning: and of thy truth in the night-ſeaſon.

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp;

4 For thou, Lord, haſt made me glad through thy works: and I will rejoice in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep!

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed;

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well-liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

EVENING PRAYER.

PSAL. 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

PSAL. 94. *Deus ultionum.*

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thyſelf.

2 Ariſe,

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chasteneſt, O Lord: and teacheſt him in thy law;

13 That thou mayeſt give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

MORNING PRAYER.

PSAL. 95. *Venite, exultemus.*

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and

and ſhew ourſelves glad in him with pſalms;

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip, and fall down: and kneel before the Lord our maker;

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

PSAL. 96. *Cantate Domino.*

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people;

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world ſo faſt, that it cannot be moved; and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoice before the Lord;

13 For he cometh, for he cometh

cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

PSAL. 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, becauſe of thy judgments, O Lord,

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

EVENING PRAYER.

PSAL. 98. *Cantate Domino.*

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembered his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

PSAL. 99. *Dominus regnavit.*

THE Lord is King, be the people never so impatient: he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The king's power loveth judgment; thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them,

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

PSAL. 100. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure, that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name;

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

PSAL. 101. *Misericordiam et judicium.*

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his

his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomach: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSAL. 102. *Domine, exaudi.*

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke: and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow: and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord: and all the kings of the earth thy Majeſty;

16 When the Lord ſhall build up Sion: and when his glory ſhall appear;

17 When he turneth him unto the prayer of the poor deſtitute: and deſpiſeth not their deſire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands;

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

PSAL. 103. *Benedic, anima mea.*

PRaise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses;

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so

ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but duſt.

15 The days of man are but as graſs: for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon children's children;

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

EVENING PRAYER.

PSAL. 104. *Benedic, anima mea.*

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with Majeſty and honour.

2 Thou deckeſt thyſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain;

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the vallies beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled

ed with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches!

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good;

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust;

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him; if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

MORN-

MORNING PRAYER.

PSAL. 105. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament;

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes;

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the ſtocks: the iron entered into his ſoul;

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent, and delivered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly: and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.

26 Then ſent he Moſes his

servant: and Aaron, whom he had chosen;

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable: and did eat up all the gras in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

EVENING PRAYER

PSAL. 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy

thy wonders in Egypt, neither kept they thy great goodneſs in remembrance: but were diſobedient at the ſea, even at the Red ſea.

8 Nevertheleſs, he helped them for his Name's ſake: that he might make his power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the deep, as through a wilderneſs.

10 And he ſaved them from the adverſaries hand: and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and ſang praiſe untohim.

13 But within a while they forgat his works: and would not abide his counſel:

14 But luſt came upon them in the wilderneſs: and they tempted God in the deſert.

15 And he gave them their deſire: and ſent leanneſs withal into their ſoul.

16 They angered Moſes alſo in the tents: and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calf that eateth hay;

21 And they forgat God their ſaviour: who had done ſo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red ſea.

23 So he ſaid, he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gave no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand againſt them: to overthrow them in the wilderneſs;

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They joined themſelves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then ſtood up Phinees, and prayed: and ſo the plague ceaſed.

31 And that was counted unto him for righteouſneſs: among

all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works;

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

MORNING PRAYER.

PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord

in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: they they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness;

23 They that go down to the sea in ships: and occupy their business in great waters,

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress;

29 For he maketh the storm

to

to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

32 That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

34 A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again, he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in:

37 That they may ſow their land, and plant vine-yards: to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattle to decreaſe.

39 And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

40 Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoice: and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving-kindneſs of the Lord.

EVENING PRAYER.

PSAL. 108. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp: I myſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyſelf, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes

naſſes is mine: Ephraim alſo is the ſtrength of my head;

9 Judah is my law-giver, Moab is my waſh-pot: over Edom will I caſt out my ſhoe; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God: go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

PSAL. 109. *Deus laudum.*

HOLD not thy tongue, O God of my praiſe: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myſelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned: and let his prayer be turned into ſin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherleſs: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him: nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord: and let not the ſin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, becauſe his mind was not to do good: but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him: he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing, like as with a raiment:

ment: and it ſhall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy Name: for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor: and my heart is wounded within me.

22 I go hence like the ſhadow that departeth: and am driven awayas the graſshopper.

23 My knees are weak through faſting: my fleſh is dried up for want of fatneſs.

24 I became alſo a reproach unto them: they that looked upon me ſhaked their heads.

25 Help me, O Lord my God: O ſave me according to thy mercy.

26 And they ſhall know how that this is thy hand: and that thou, Lord, haſt done it.

27 Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy ſervant rejoice.

28 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

MORNING PRAYER.

PSAL. 110. *Dixit Dominus.*

THE Lord ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler, even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a Prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

PSAL.

PSAL. 111. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

PSAL. 112. *Beatus vir.*

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is eſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

PSAL. 113. *Laudate, pueri.*

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

2 Bleſſed be the Name of the

the Lord: from this time forth for evermore.

3 The Lord's Name is praiſed: from the riſing up the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire;

7 That he may ſet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

EVENING PRAYER.

PSAL. 114. *In exitu Iſrael.*

WHEN Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people.

2 Judah was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that, and fled: Jordan was driven back.

4 The mountains ſkipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6 Ye mountains, that ye ſkipped like rams: and ye little hills, like young ſheep?

7 Tremble, thou earth, at the preſence of the Lord: at the preſence of the God of Jacob;

8 Who turned the hard rock into a ſtanding water: and the flint-ſtone into a ſpringing well.

PSAL. 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truth's ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him,

4 Their idols are ſilver and gold: even the work of men's hands.

5 They have mouths, and ſpeak not: eyes have they, and ſee not.

6 They have ears, and hear not: noſes have they, and ſmell not.

7 They have hands, and handle not; feet have they, and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more, you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

MORNING PRAYER.

PSAL. 116. *Dilexi, quoniam.*

I Am well pleaſed: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid; thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will

will call upon the Name of the Lord.

15 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

PSAL. 117. *Laudate Dominum.*

O Praiſe the Lord, all ye heathen: praiſe him all ye nations;

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

PSAL. 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confeſs: that his mercy endureth for ever.

5 I call upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: than to put any confidence in man.

9 It is better to truſt in the Lord: than to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into

into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

EVENING PRAYER.

PSAL. 119. *Beati immaculati.*

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy

ſtatutes: and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant: that I may live and keep thy word.

2 Open thou mine eyes: that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth: O hide not thy commandments from me.

4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgments.

5 Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.

6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight: and my counſellers.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I have choſen the way of truth: and thy judgments have I laid before me.

7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LET thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

O Think upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembered thine everlaſting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

EVENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me, and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly; O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving-kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickened me.

6 I am thine; O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me to deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law: all the day long is my ſtudy in it!

2 Thou through thy commandments haſt made me wiſer than mine enemies: for they are ever with me.

3 I have more underſtanding than my teachers: for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged: becauſe I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not ſhrunk from thy judgments: for thou teacheſt me.

7 O how ſweet are thy words unto my throat: yea, ſweeter than honey unto my mouth!

8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous judgments.

3 I am troubled above meaſure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth pleaſe thee, O Lord: and teach me thy judgments.

5 My ſoul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O ſtabliſh me according

to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant; O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed

sumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor

hor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes;

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me; for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgments ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant; for I do not forget thy commandments.

MORNING PRAYER.

PSAL. 120. *Ad Dominum.*

WHEN I was in trouble I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Woe is me that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar!

5 My ſoul hath long dwelt mong them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battle.

PSAL. 121. *Levavi oculos.*

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper:

keeper: the Lord is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

PSAL. 122. *Lætatus sum.*

I Was glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates; O Jerusalem.

3 Jerusalem is built as a city: that is at unity in itself;

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sake: I will wish thee prosperity;

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

PSAL. 123. *Ad te levavi oculos.*

UNTO thee lift I up mine eyes: O thou that dwellest in the heavens,

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

PSAL. 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

PSAL. 125. *Qui confidunt.*

THEY that put their trust in the Lord, shall be even

ven as the mount Sion : which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem : even ſo ſtandeth the Lord round about his people from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord : unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs : the Lord ſhall lead them forth with the evil doers ; but peace ſhall be upon Iſrael.

EVENING PRAYER.

PSAL. 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then ſaid they among the heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the ſouth.

6 They that ſow in tears : ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed : ſhall doubtleſs come again with joy, and bring his ſheaves with him:

PSAL. 127. *Niſi Dominus.*

EXcept the Lord build the houſe : their labour is but loſt that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs : for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even ſo are the young children.

6 Happy is the man that hath his quiver full of them : they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

PSAL. 128. *Beati omnes.*

BLeſſed are all they that fear the Lord : and walk in his ways.

2 For thou ſhalt eat the labours of thine hands : O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine : upon the walls of thine houſe;

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus ſhall the man be

blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

7 Yea, that thou shalt see thy children's children: and peace upon Israel.

PSAL. 129. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my mouth up: may Israel now say;

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows;

4 But the righteous Lord: hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil-will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosom;

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

PSAL. 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looked for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning-watch, I say before the morning-watch.

7 O Israel, trust in the Lord: for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

PSAL. 131. *Domine, non est.*

LORD, I am not high minded: I have no proud looks.

2 I do not exercise myself in great matters: which are too high for me;

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

MORNING PRAYER.

PSAL. 132. *Memento, Domine.*

LORD, remember David: and all his trouble;

2 How

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt;

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footſtool.

8 Ariſe, O Lord, into thy reſting-place: thou and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant David's ſake: turn not away the preſence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe: and will ſatisfy her poor with bread.

17 I will deck her prieſts with health: and her ſaints ſhall rejoice and ſing.

18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed:

19 As for his enemies, I ſhall clothe them with ſhame: but upon himſelf ſhall his crown flouriſh.

PSAL. 133. *Ecce quam bonum.*

BEhold, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the bread: even unto Aaron's beard, and went down to the ſkirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

PSAL. 134. *Ecce nunc.*

BEhold now, praiſe the Lord: all ye ſervants of the Lord;

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

PSAL. 135. *Laudate nomen.*

O Praiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth: in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings;

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold: the work of men's hands;

16 They have mouths, and ſpeak not: eyes have they, but they ſee not;

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi: ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion: who dwelleth at Jeruſalem.

EVENING PRAYER.

PSAL. 136. *Confitemini.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever.

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever;

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever;

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O Give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

PSAL. 137. *Super flumina.*

BY the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein;

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lord's song: in a strange land?

5 If

5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.

9 Bleſſed ſhall he be that taketh thy children: and throweth them againſt the ſtones.

PSAL. 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving-kindneſs and truth: for thou haſt magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardeſt me: and enduedſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth;

5 Yea, they ſhall ſing in the ways of the Lord: That great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving-kindneſs toward me: yea, thy mercy, O Lord, endureth for ever; deſpiſe not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. *Domine probaſti.*

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing; thou underſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither ſhall I go then from thy ſpirit: or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning:

morning: and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my night be turned to day.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to thee are both alike.

12 For my reins are thine: thou haſt covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſum of them!

18 If I tell them, they are more in number than the ſand: when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me, ye blood-thirſty men;

20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

PSAL. 140. *Eripe me, Domine.*

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man;

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpened their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battle.

8 Let

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

PSAL. 141. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness; lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

EVENING PRAYER.

PSAL. 142. *Voce mea, ad Dominum.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my

right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSAL. 143. *Domine, exaudi.*

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake;

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake: and for thy righteousness sake bring my soul out of trouble;

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

MORNING PRAYER.

PSAL. 144. *Benedictus Dominus.*

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord,

3 Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him!

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning, and tear them: ſhoot out thine arrows, and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple;

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands and ten thouſands in our ſtreets;

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

PSAL. 145. *Exaltabo te, Deus.*

I Will magnify thee, O God, my king: and I will praiſe thy name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious, and merciful: long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

PSAL. 146. *Lauda, anima mea.*

PRaiſe the Lord, O my ſoul; while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God;

5 Who made heaven and earth, the ſea, and all that therein is: who keepeth his promiſe for ever;

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers; he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be king for evermore: and throughout all generations.

EVEN-

EVENING PRAYER.

PSAL. 147. *Laudate Dominum.*

O Praiſe the Lord; for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men;

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any man's legs;

11 But the Lord's delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion;

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wool: and ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

PSAL. 148. *Laudate Dominum.*

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name

of the Lord: for he ſpake the word, and they were made; he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beaſts and all cattle: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people; all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

PSAL. 149. *Cantate Domino.*

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp;

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted

5 Let the ſaints be joyful with glory: let them rejoice in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron;

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

PSAL. 150. *Laudate Dominum.*

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

The End of the Pſalms.

Forms of Prayer to be uſed at SEA.

¶ *The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the Book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in his Majeſty's Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the ſea; who haſt compaſſed the waters with bounds until day and night come to an end; Be pleaſed to receive into thy almighty and gracious protection, the perſons of us thy ſervants, and the Fleet, in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy; that we may be a ſafeguard unto our moſt gracious Sovereign Lord King *GEORGE*, and his Kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the inhabitants of our iſland may in peace and quietneſs ſerve thee our God; and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praiſe and glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Prayers to be uſed in ſtorms at Sea.*

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: Save, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy word, and to obey thy commandments: But now we ſee how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercy's ſake in Jeſus Chriſt thy Son our Lord. *Amen.*

¶ *Or this.*

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up. Save, Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea; that we, being delivered from this diſtreſs, may live to ſerve thee, and to glorify thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour, thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make

make our addreſs to thy Divine Majeſty in this our neceſſity; that thou wouldeſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance; but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldeſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle Perſons, that cannot meet to join in Prayer with others, by reaſon of the Fight or Storm.

General Prayers.

LORD, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made and ruleſt all things: O deliver us for thy Name's ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THOU, O Lord, are juſt and powerful: O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us; that we may glorify thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

Short Prayers in reſpect of a Storm.

THOU, O Lord, that ſtilleſt the raging of the ſea, hear, hear us, and ſave us, that we periſh not.

O Bleſſed Saviour that didſt ſave thy diſciples ready to periſh in a Storm, hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his conſcience ſhall accuſe him: ſaying as followeth.*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, againſt thy divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And be heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon

upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, thro' Jeſus Chriſt our Lord. *Amen.*

Thankſgiving after a Storm.

Jubilate Deo. PSAL. 66.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious, *&c*

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Confitemini Domino. PSAL. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, *&c.*

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Collects of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent ourſelves again before thy Divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even when we gave all for loſt, our ſhip, our goods, our lives; then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended towards us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us how both winds and ſeas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorify thy name for this thy mercy in ſaving us, when we were ready to periſh. And, we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

An Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

We found trouble and heavineſs: we were even at death's door;

The waters of the ſea had well-nigh covered us: the proud waters had well-nigh gone over our ſoul;

The ſea roared: and the ſtormy wind lifted up the waves thereof;

We were carried up as it were to heaven, and then down again into the deep: our ſoul melted within us becauſe of trouble;

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doeth for the children of men!

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God, who only doeth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, and to Son: and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

¶ *A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.*

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies,

mies, and daſhed in pieces thoſe that roſe up againſt us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the ſovereign commander of all the world, in whoſe hand is power and might, which none is able to withſtand; We bleſs and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the only giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom, with thee and the Holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at SEA.

¶ *The Office in the Common Prayer-Book may be uſed; only inſtead of theſe words* [We therefore commit his Body to the ground, earth, to earth, *&c.*] *ſay,*

WE therefore commit his Body to the Deep, to be turned into corruption, looking for the reſurrection of the Body, (when the Sea ſhall give up her dead,) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

A FORM of PRAYER with THANKSGIVING,

to be uſed yearly upon the Fifth Day of *November*; for the happy Deliverance of King *James* I. and the Three Eſtates of *England*, from the moſt traiterous and bloody intended Maſſacre by Gunpowder: And alſo for the happy Arrival of His Majeſty King *WILLIAM* on this Day, for the Deliverance of our Church and Nation.

¶ *The Miniſter of every Pariſh ſhall give warning to his Pariſhioners publickly in the Church at Morning Prayer the Sunday before, for the due Obſervation of the ſaid Day. And after Morning Prayer, or Preaching, upon the ſaid* Fifth Day of November, *ſhall read publickly, diſtinctly, and plainly, the* Act of Parliament *made in the Third Year of King* James *the Firſt, for the Obſervation of it.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is hereafter otherwiſe appointed.*

¶ *If this Day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this office in it's place.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

THE Lord is full of compaſſion and mercy: long ſuffering, and of great goodneſs. *Pſal.* ciii. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes. *ver.* 10.

¶ *Inſtead of* Venite exultemus, *ſhall this Hymn following be uſed, one Verſe by the Prieſt, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſal.* cvii. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* cxxix. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. ver. 2.

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſal.* xxxv. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſal. lvii. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſal.* cxlvii. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the ſon of man, whom thou madeſt ſo ſtrong for thine ownſelf. *Pſal.* lxxx. 17.

And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name. ver. 18.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.* 64. 124. 125.

¶ *Proper Leſſons.*

The Firſt, 2 Sam. 22.

Te Deum.
The Second. Acts 23.
Jubilate.

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King;
People. Who putteth his trust in thee.
Priest. Send him help from thy holy place;
People. And evermore mightily defend him.
Priest. Let his enemies have no advantage against him;
People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

ALmighty God, who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the royal branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name, be ascribed all honour and glory, in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

ACCEPT also, most gracious God, of our unfeigned thanks for filling our hearts again with joy, and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King *William* upon this Day, for the deliverance of our Church and Nation from Popish tyranny and arbitrary power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast, since that time, done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth: All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this day be used) after the Collect* [We humbly beseech thee, O Father, *&c.*] *shall this be said which followeth.*

ALmighty God and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprize, plotted, and intended this day to have been executed against the King, and the whole state of *England*, for the subversion of the Government and Religion established among us: and didst likewise upon this day wonderfully conduct

conduct thy servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name, for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: for our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith in love, fruitful in all holy obedience; that thou mayest still continue thy favour with the light of thy Gospel to us and our posterity for evermore: and that for thy dear Son's sake Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *Instead of the Prayer* [In time of War and Tumults] *shall be used this Prayer following,*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same: Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in Authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and his Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same; we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used,*

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom and goodness, in preserving the King and the Three Estates of the Realm of *England* assembled in Parliament, from the Destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this Day again memorable, by a fresh instance of thy loving-kindness towards us: We bless thee for giving his late Majesty King *William* a safe Arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all Treasons and Conspiracies; preserve him in thy Faith, Fear, and Love; prosper his Reign with long happiness here on earth: and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the Ordinance

dinance of God; and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo: for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Luke ix. 51.

AND it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem, and ſent meſſengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? But he turned and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of. For the Son of man is not come to deſtroy men's lives, but to ſave them: And they went to another village.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

Whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer for the Church militant, this following Prayer is to be uſed.*

O God, whoſe Name is excellent in all the earth, and thy glory above the heavens: who on this day didſt miraculouſly preſerve our Church and State from the ſecret contrivance and helliſh malice of Popiſh Conſpirators; and on this day alſo didſt begin to give us a mighty deliverance from the open tyranny and oppreſſion of the ſame cruel and blood-thirſty enemies: We bleſs and adore thy glorious Majeſty, as for the former, ſo for this thy late marvellous loving-kindneſs to our Church and Nation, in the preſervation of our Religion and liberties. And we humbly pray, that the devout ſenſe of this thy repeated mercy may renew and increaſe in us a ſpirit of love and thankfulneſs to thee its only Author; a ſpirit of peaceable ſubmiſſion and obedience to our gracious Soverign Lord King *GEORGE*; and a ſpirit of fervent zeal for our holy Religion, which thou haſt ſo wonderfully reſcued, and eſtabliſhed a bleſſing to us and our poſterity: And this we beg for Jeſus Chriſt his ſake. *Amen.*

A Form of PRAYER with FASTING, to be uſed yearly upon the 30th of *January*, being the Day of the Martyrdom of the bleſſed King *Charles* the Firſt; to implore the mercy of God, that neither the Guilt of that ſacred and innocent Blood, nor thoſe other ſins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreaſonable men, may at any time hereafter be viſited upon us or our Poſterity.

¶ *If this Day ſhall happed to be Sunday, this Form of Prayer ſhall be uſed, and the Faſt kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the* Nicene *Creed, notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The Service of the Day ſhall be the ſame with the uſual Office for Holydays in all things; except where it is in this Office otherwiſe appointed.*

The Order for MORNING PRAYER.

¶ *He that miniſtereth, ſhall begin with one or more of theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* 9. 9, 10.

Correct us, O Lord, but with judgment; not in thine anger, leſt thou bring us to nothing. *Jer.* 10. 24.

Enter not into judgment with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. *Pſalm.* 143. 2.

¶ *Inſtead of* Venite exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, another by the Clerk and People.*

RIghteous art thou, O Lord: and juſt are thy judgments! *Pſal.* 119. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. 9. 33.

Nevertheleſs, our feet were almoſt gone: our treadings had wellnigh ſlipped. *Pſal.* 73. 2.

For why? we were grieved at the wicked: we did alſo ſee the ungodly in ſuch proſperity. ver. 3.

The people ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſal.* 2. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſal. 83. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpired together againſt him, to take away his life. *Pſal.* 31. 15.

They ſpoke againſt him with falſe tongues, and compaſſed him about with words of hatred: and fought againſt him without a cauſe. Pſal. 109. 2.

Yea, his own familiar friends, whom he truſted: they that eat of his bread, laid great wait for him. *Pſal.* 41. 9.

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. 35. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. *Pſal.* 71. 9.

The breath of our noſtrils, the Anointed

Anointed of the Lord, was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The adversary and the enemy, entered into the gates of Jerusalem: saying, when shall he die, and his name perish? *ver.* 12. *Psal.* 41. 5.

Let the Sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. *Psal.* 35. 11.

For the sins of the People, and the iniquities of the Priests: they shed the blood of the just in the midst of Jerusalem. Lam. 4. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man. *Gen.* 49. 6.

Even the man of thy right hand: the Son of man, whom thou hadst made so strong for thine own self. Psal. 80. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. *Wisd.* 3. 2.

They fools counted his life madness, and his end to be without honour: but he is in peace. Wisd. 5. 4. & 3. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. *Wisd.* 3. 4.

How is he numbered with the children of God: and his lot is among the saints! Wisd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. *Psal.* 94. 1. & 51. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. Deut. 21. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. *Psal.* 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Psal. 51. 14.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee. *Psal.* 5. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty and deceitful man. ver. 6.

O how suddenly do they consume: perish, and come to a fearful end! *Psal.* 73. 18.

Yea, even like as a dream, when one awaketh: so didst thou make their image to vanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of saints! *Rev.* 15. 3.

Righteous art thou, O Lord: and just are thy judgments! Ps. 119. 137.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms.* 9. 10. 11.

¶ *Proper Lessons.* The First. 2. *Sam.* 1. The Second. S. *Matth.* 27.

¶ *Instead of the first Collect at Morning Prayer, shall these two which next follow be used.*

O Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King *Charles* the First, to be (as this day) taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be

required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

BLessed Lord, in whose sight the death of thy Saints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which shall always on this Day be used,) immediately after the Collect* [We humbly beseech thee, O Father, &c.] *the three Collects next following are to be read.*

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

OMost mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion, Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ *In the Communion-Service, after the Prayer for the King* [Almighty God, whose Kingdom is everlasting, &c.] *instead of the Collect for the day, shall these two be used.*

O most mighty God, &c. } *As in the Morning Prayers.*
Blessed Lord, &c. }

The Epistle 1 S. Pet. 2. 13.

SUbmit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with

with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. 21. 33.

THere was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the* Nicene *Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates shall preach a Sermon of his own composing upon the same Argument.*

¶ *In the Offertory shall this Sentence be read.*

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer* [For the whole state of Christ's Church, *&c.*] *these two Collects following shall be used.*

O Lord our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King *Charles* the First, (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family didst restore to us our antient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble and unfeigned thanks; beseeching thee still to continue

thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King *GEORGE*, a long and a happy reign over us: So we that are thy people will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Order for EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer, instead of* Venite exultemus, *shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, *&c.*

¶ *Proper Psalms.* 79. 94. 85.

¶ *Proper Lessons.* *The First.* Jer. 12. *or* Dan. 9. *to* ver. 22. *The Second.* Hebr. 11. ver. 32. *and* 12. *to* ver. 7.

¶ *Instead of the First Collect at Evening Prayer, shall these two which next follow be used.*

O Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right in permitting cruel men, sons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from bloodguiltiness (that of this day especially) and to turn from us and our posterity all those judgments which we by our sins have worthily deserved; Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

BLessed God, just and powerful, who didst permit thy dear Servant our dread Sovereign King *Charles* the First, to be (as upon this day,) given up to the violent outrages of wicked men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment: yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed: whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an heighth of violence, as to kill him, and to take possession of his Throne; Yet didst thou in great mercy preserve his son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect,* [Lighten our darkness, *&c.*] *shall these three next following be used.*

O Lord, we beseech thee, *&c.* O most mighty God, *&c.* Turn thou us, O good Lord, *&c.* — *As before at Morning Prayer.*

¶ *Immediately*

¶ *Immediately before the Prayer of* St. Cryſoſtom *ſhall this Collect, which next followeth, be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgments like the great deep; and who, by that barbarous murder (as on this day) committed upon the Sacred Perſon of thine Anointed, haſt taught us, that neither the greateſt of Kings, nor the beſt of men, are more ſecure from violence than from natural death: Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourſelves as ſinful duſt and aſhes: but that according to the example of this thy bleſſed Martyr, we may preſs forward to the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end; and all this for thy Son our Lord Jeſus Chriſt his ſake: To whom with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the Great Rebellion, by the Reſtitution of the King and Royal Family, and the Reſtoration of the Government after many years interruption; which unſpeakable mercies were wonderfully compleated upon the Twenty-ninth of *May*, in the Year 1660; and in memory thereof, that day in every year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the twelfth, and confirmed in the thirteenth year of King* Charles *the Second, for the obſervation of the Twenty-ninth Day of* May *yearly, as a day of Publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's day next before every ſuch Twenty-ninth of May, and notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days; except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Aſcenſion-day, *or* Whit-Sunday, *the Collects of this Office are to be added to the Office of thoſe Feſtivals in their proper places; if it be* Monday *or* Tueſday *in* Whitſun-week, *or* Trinity-Sunday, *the Proper Pſalms appointed for this Day, inſtead of thoſe of ordinary courſe, ſhall be alſo uſed, and the Collects added as before; and in all theſe caſes the reſt of this Office ſhall be omitted: But if it ſhall happen to be any other* Sunday, *this whole Office ſhall be uſed as it followeth entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed inſtead of* Venite exultemus, *ſhall be conſtantly uſed.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

It is of the Lord's mercies that we were not conſumed: becauſe his compaſſions fail not. *Lam.* 3. 22.

¶ *Inſtead of* Venite exultemus, *ſhall be ſaid or ſung this Hymn following, one verſe by the Prieſt, and another by the Clerk and People.*

MY ſong ſhall be always of the loving-kindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another. *Pſal.* 89. 1.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. Pſal. 111. 4.

Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe? *Pſal.* 106. 2.

The works of the Lord are great: ſought out of all them that have pleaſure therein. Pſal. 111. 2.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. *Pſal.* 147. 6.

The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong. Pſal. 103. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. ver. 10.

For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried. *Pſal.* 66. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us: yea, and broughteſt us from the deep of the earth again. *Pſal.* 71. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever. Pſal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob. *Pſal.* 85. 1.

God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies. Pſal. 59. 10.

They are brought down and fallen: but we are riſen and ſtand upright. *Pſal.* 20. 8.

There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand. Pſal. 36. 12.

The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael; he ſhall bleſs the houſe of Aaron. *Pſal.* 115. 12.

He ſhall bleſs them that fear the Lord: both ſmall and great. ver. 13.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! *Pſal.* 107. 21.

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs. ver. 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal.* 78. 4.

That our poſterity may alſo know them, and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation. ver. 6. 9.

Give thanks, O Iſrael, unto God

God the Lord, in the congregations: from the ground of the heart. *Pſal* 68. 26.

Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. ver. 19.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. *Pſal.* 7. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as love thy ſalvation ſay alway, The Lord be praiſed. Pſal. 40. 19.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

¶ *Proper Pſalms.*
124, 126, 129, 118.

¶ *Proper Leſſons.*

The Firſt. 2 Sam. 19. ver. 9. *or* Numb. 16.

Te Deum.

The Second. The Epiſtle of S. Jude.

Jubilate Deo.

¶ *The ſuffrages next after the Creed ſhall ſtand thus:*

Prieſt. O Lord, ſhew thy mercy upon us;

Anſw. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the King;

Anſw. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſw. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him;

Anſw. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſw. *And make thy choſen people joyful.*

Prieſt. Give peace in our time, O Lord;

Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower,

Anſw. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer,

Anſw. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe kingdoms from THE GREAT REBELLION, and all the Miſeries and Oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord King *Charles* the Second (notwithſtanding all the power and malice of his enemies) and by placing him on the Throne of theſe Kingdoms, didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and worſhip, together with our former Peace and Proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein, as upon this day ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching

thee to accept this our unfeigned, though unworthy oblation of ourſelves: vowing all holy obedience in thought, word, and work, unto thy Divine Majeſty; and promiſing all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to his Heirs after him; whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which next followeth.*

ALmighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the malicious Conſpiracies and wicked Practices of all their Enemies: We yield unto thee our unfeigned thanks and praiſe, as for thy many other great and publick mercies, ſo eſpecially for that ſignal and wonderful Deliverance by thy wiſe and good providence (as upon this day) compleated and vouchſafed to our then moſt gracious ſovereign King *Charles* the Second, and all the Royal Family; And in them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Uſurpation, and Tyranny of ungodly and cruel men, and from the ſad Confuſions and Ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy providence; not our own arm, but thy right hand and thine arm did reſcue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all Honour, and Glory, and Praiſe, with moſt humble and hearty Thanks in all Churches of the Saints: Even ſo, bleſſed be the Lord our God, who alone doeth wondrous things; and bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

¶ *In the Communion Service, immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and the Collect of the Day.*

O Almighty God, *&c.* / O Lord God of our ſalvation, *&c.* } *As in the Morning Prayer.*

The Epiſtle. 1 S. Pet. 2. 11.

DEarly beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood: Fear God: Honour the king.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way

way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *In the Offertory ſhall this Sentence be read.*

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

¶ *After the Prayer* (For the whole State of Chriſt's Church, &c.) *This Collect following ſhall be uſed.*

ALmighty God and heavenly Father, who of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked deſigns of thoſe traiterous, heady, and high-minded men, who under the pretence of Religion, and thy moſt holy Name, had contrived, and well-nigh effected the utter deſtruction of this Church and Kingdom: As we do this day moſt heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodneſs already vouchſafed to us; ſo do we moſt humbly beſeech thee to continue thy grace and favour towards us, that no ſuch diſmal calamity may ever again fall upon us. Infatuate and defeat all the ſecret counſels of deceitful and wicked men againſt us. Abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgment and juſtice, to cut off all ſuch workers of iniquity as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto him an helmet of ſalvation, and a ſtrong tower of Defence againſt the face of all his enemies. Clothe them with ſhame and confuſion; but upon himſelf, and his Poſterity let the Crown for ever flouriſh: So we thy people, and the ſheep of thy paſture, will give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our only Saviour and Redeemer; to whom with thee, O Father, and the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen.*

A Form of PRAYER with THANKSGIVING, to Almighty God; to be uſed in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of *October*: being the Day on which His Majeſty began his happy Reign.

¶ *The Service ſhall be the ſame with the uſual office for Holy-days in all things; except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be Sunday, this whole Office ſhall be uſed as it followeth entirely.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

I Exhort that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty: For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2, 3.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: but if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

¶ *Inſtead of* Venite exultemus, *the Hymn following ſhall be ſaid or ſung: one Verſe by the Prieſt, another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Pſal.* 8. 1.

Lord, what is man, that thou haſt ſuch reſpect unto him: or the Son of man, that thou ſo regardeſt him! Pſal. 144. 3.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. *Pſal.* 111. 4.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! Pſal. 107. 21.

Behold, O God, our Defender: and look upon the face of thine Anointed. *Pſal.* 84. 9.

O hold thou up his goings in thy paths: that his footſteps ſlip not. Pſal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Pſal.* 61. 6. & 21. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him. Pſal. 61. 7.

In his time let the righteous flouriſh: and let peace be in all our borders. *Pſal.* 72. 7. & 147. 14.

As for his enemies, clothe them with ſhame: but upon himſelf let his crown flouriſh. Pſal. 132. 19.

Bleſſed be the Lord God, even the God of Iſrael: which only doeth wondrous things. *Pſal.* 72. 18.

And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen. ver. 19.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.* 20. 21. 101.

¶ *Proper Leſſons.*

The Firſt. Joſh. 1. *to the end of the ninth Verſe.*

Te Deum.

The Second. Rom. 13.

Jubilate Deo.

¶ *The*

¶ *The Suffrages next after the Creed ſhall ſtand thus:*

Prieſt. O Lord, ſhew thy mercy upon us;

Anſw. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the King;

Anſw. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſwer. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him;

Anſwer. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſwer. *And make thy choſen people joyful.*

Prieſt. O Lord, ſave thy people;

Anſw. *And bleſs thine inheritance.*

Prieſt. Give peace in our time, O Lord;

Anſw. *Becauſe there is none other that fighteth for us, but only thou O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower;

Anſw. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;

Anſw. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving for His Majeſty's Acceſſion to the Throne.*

ALmighty God, who ruleſt over all the kingdoms of the World, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed, as on this Day, to place thy Servant, our Sovereign Lord King *GEORGE*, upon the Throne of theſe Realms. Let thy wiſdom be his guide, and let thine arm ſtrengthen him; let juſtice, truth, and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian Profeſſion flouriſh in his days; direct all his counſels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conſcience ſake, that neither our ſinful paſſions, nor our private intereſts, may diſappoint his cares for the publick good; let him always poſſeſs the hearts of his people, that they may never be wanting in honour to his Perſon, and dutiful ſubmiſſion to his Authority; let his Reign be long and proſperous, and crown him with immortality in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always be uſed upon this Day) after the Collect* [We humbly beſeech thee, O Father, &c.] *ſhall the following prayer for the King and Royal Family be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble prayers, with our hearty thankſgivings for our Sovereign Lord *GEORGE*, as on this day, ſet over us by thy grace and providence to be our King; and ſo together with him bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs dowager of *Wales*, and all the Royal Family; that they all ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlaſting life and glory in the kingdom of Heaven, by the Merits and Mediation of Chriſt Jeſus our Saviour, who with the Father and the Holy Spirit liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Then ſhall follow this Collect for God's protection of the King againſt all his enemies.*

MOST

MOST gracious God, who haſt ſet thy ſervant *GEORGE* our King upon the throne of his Anceſtors, we moſt humbly beſeech thee to protect him on the ſame from all the dangers to which he may be expoſed; Hide him from the gathering together of the froward, and from the inſurrection of wicked doers; Do thou weaken the hands, blaſt the deſigns, and defeat the enterprizes of all his enemies, that no ſecret conſpiracies, nor open violences, may diſquiet his Reign; but that being ſafely kept under the ſhadow of thy wing, and ſupported by thy power, he may triumph over all oppoſition, that ſo the world may acknowledge thee to be his Defender and mighty Deliverer in all difficulties and adverſities, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prayer for the High Court of parliament (if ſitting)*

¶ *In the Communion Service, immediately before the reading of the Epiſtle, inſtead of the Collect for the King, and that of the Day, ſhall be uſed this Prayer for the King, as ſupreme Governor of this Church.*

BLeſſed Lord, who haſt called Chriſtian Princes to the defence of thy Faith, and haſt made it their duty to promote the ſpiritual welfare, together with the temporal intereſt of their people; We acknowledge with humble and thankful hearts thy great goodneſs to us, in ſetting thy ſervant our moſt gracious King over this Church and Nation; Give him, we beſeech thee, all thoſe heavenly graces that are requiſite for ſo high a truſt; Let the work of thee his God proſper in his hand; Let his eyes behold the ſucceſs of his deſigns for the ſervice of thy true Religion eſtabliſhed among us; And make him a bleſſed Inſtrument of protecting and advancing thy Truth, where ever it is perſecuted and oppreſſed; Let Hypocriſy and Profaneneſs, ſuperſtition and Idolatry fly before his face; Let not Hereſies and falſe Doctrines diſturb the Peace of the Church, nor Schiſms and cauſeleſs Diviſions weaken it; But grant us to be of one heart and one mind in ſerving thee our God, and obeying him according to thy will: And that theſe bleſſings may be continued to after-ages, let there never be one wanting in his houſe to ſucceed him in the government of theſe Kingdoms, that our poſterity may ſee his children's children, and peace upon Iſrael. So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation. *Amen.*

The Epiſtle. 1 S. Pet. 2. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil-doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God: Honour all men; Love the brotherhood; Fear God; Honour the King.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that

that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After the* Nicene *Creed ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. S. *Matth.* 5. 16.

¶ *After the Prayer*, [For the whole State of Chriſt's Church, *&c.*] *theſe Collects following ſhall be uſed.*

¶ *A Prayer for Unity.*

O God the Father of our Lord Jeſus Chriſt, our only Saviour, the Prince of Peace; Give us grace ſeriouſly to lay to heart the great dangers we are in by our unhappy diviſions. Take away all hatred and prejudice, and whatſoever elſe may hinder us from godly Union and Concord: That as there is but one Body and one Spirit and one Hope of our calling, one Lord, one Faith, one Baptiſm, one God and Father of us all; ſo we may henceforth be all of one heart, and of one ſoul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee, through Jeſus Chriſt our Lord. *Amen.*

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us, for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt be amongſt you, and remain with you always. *Amen.*

GEORGE R.

OUR will and pleaſure is, That theſe four Forms of Prayer and Service made for the fifth of November, *the Thirtieth of* January, *the Twenty-ninth of* May, *and the Twenty-fifth of* October, *be forthwith printed and publiſhed, and annexed to the Book of Common Prayer, and Liturgy of the Church of England; to be uſed yearly on the ſaid Days, in all Cathedral*

and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Univerſities, and of our Colleges of Eaton and Winchester, and in all Pariſh-Churches and Chapels within that part of Our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at St. James's, the ſeventh Day of October, 1761; in the firſt Year of Our Reign.

By His Majeſty's Command,

BUTE.

ARTICLES

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562; for avoiding of Diverſities of Opinions, and for the ſtabliſhing of Conſent touching True Religion. Reprinted by His Majeſty's Commandment; with his Royal Declaration prefixed thereunto.

His Majeſty's DECLARATION.

" BEING by God's Ordinance, according to Our juſt Title *Defender of the Faith, and Supreme Governor of the Church, within theſe Our Dominions*, We hold it moſt agreeable to this Our Kingly Office, and Our own religious Zeal, to conſerve and maintain the Church committed to Our charge, in the unity of true Religion, and in the bond of Peace; and not to ſuffer unneceſſary Diſputations, Altercations, or Queſtions to be raiſed, which may nouriſh Faction both in the Church and Commonwealth. We have therefore, upon mature deliberation, and with the advice of ſo many of Our Biſhops as might conveniently be called together, thought fit to make this Declaration following:"

" That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have ſubſcribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which we do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform profeſſion thereof, and prohibiting the leaſt difference from the ſaid Articles; which to that end We command to be new printed, and this Our Declaration to be publiſhed therewith."

" That we are Supreme Governor of the Church of *England:* And that if any difference ariſe about the external policy, concerning the *Injunctions*, *Canons*, and other *Conſtitutions* whatſoever thereto belonging, the Clergy in their Convocation is to order and ſettle them, having firſt obtained leave under Our Broad Seal ſo to do: And We approving their ſaid Ordinances and Conſtitutions; providing that none be made contrary to the Laws and Cuſtoms of the Land."

" That out of Our Princely Care, that the Churchmen may do the work which is proper unto them, the Biſhops and Clergy from time to time in Convocation, upon their humble deſire, ſhall have Licence under Our Broad Seal to deliberate of, and to do all ſuch things, as

" being

" being made plain by them, and assented unto by Us, shall concern " the settled continuance of the Doctrine and Discipline of the Church " of *England* now established; from which We will not endure any " varying or departing in the least degree.

" That for the present, though some Differences have been ill raised, " yet We take comfort in this, that all Clergymen within Our Realm " have always most willingly subscribed to the Articles established; " which is an Argument to Us, that they all agree in the true, usual, " literal meaning of the said Articles, and that even in those curious " Points, in which the present Differences lie, Men of all sorts take " the Articles of the Church of *England* to be for them; which is an " Argument again, that none of them intend any Desertion of the Ar- " ticles established."

" That therefore in these both curious and unhappy Differences, " which have for so many hundred years, in different times and places, " exercised the Church of Christ, We will that all further curious " Search be laid aside, and these Disputes shut up in God's Promises, " as they be generally set forth to us in the holy Scriptures, and the " general meaning of the Articles of the Church of *England*, according " to them. And that no man hereafter shall either print or preach to " draw the Article aside any way, but shall submit to it in the plain " and full meaning thereof: and shall not put his own Sense or Com- " ment to be the meaning of the Article, but shall take it in the literal " and grammatical Sense.

" That if any publick Reader in either of Our Universities, or any " Head or Master of a College, or any other person respectively in either " of them shall affix any new Sense to any Article, or shall publickly " read, determine, or hold any publick Disputation, or suffer any such " to be held either way, in either the Universities or Colleges respectively, " or if any Divine in the Universities shall preach or print any thing " either way other than is already established in Convocation with Our " Royal Assent; he, or they the Offenders, shall be liable to Our " Displeasure, and the Church's Censure in Our Commission Eccles- " astical, as well as any other: And We will see there shall be due " Execution upon them.

ARTICLES of RELIGION.

I. *Of the Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, which was made very man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, The Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

Of the Names and Numbers of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica or Songs of Solomon,
Four Prophets the Greater,
Twelve Prophets the Less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The 1st Book of Maccabees,
The 2d Book of Maccabees,

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil Precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding, no

Christian

Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius*'s Creed, and that which is commonly called the *Apostles* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of the Original or Birth-Sin.*

ORiginal Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*, whereby man is very far gone from original Righteousness, and is of his own Nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholsome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOluntary Works besides over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made should take away the sins of the world: and sin (as St. *John* saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREdestination to life, is the everlasting purpose of God, whereby, (before the foundations of the world were laid) he hath constantly decreed, by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments

craments be duly miniſtered according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Hieruſalem*, *Alexandria*, and *Antioch* have erred; ſo alſo the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but alſo in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and Authority in controverſies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it ſo expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a Witneſs and a Keeper of Holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of ſalvation.

XXI. *Of the Authority of general Councils.*

GEneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (foraſmuch as they be an Aſſembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and ſometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romiſh Doctrine concerning Purgatory, Pardons, worſhipping and adoration, as well of images as of Reliques, and alſo Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of miniſtering in the Congregation.*

IT is not lawful for any man to take upon him the Office of publick preaching, or miniſtering the Sacraments in the Congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men who have publick authority given unto them in the congregation to call and ſend Miniſters into the Lord's vineyard.

XXIV. *Of ſpeaking in the Congregation in ſuch a Tongue as the people underſtandeth.*

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a Tongue not underſtanded of the people.

XXV. *Of the Sacraments.*

SAcraments ordained of Chriſt be not only badges or tokens of Chriſtian men's profeſſion; but rather, they be certain ſure witneſſes, and effectual ſigns of grace, and God's good-will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five, commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptiſm, and the Lord's Supper; for that they have not any viſible ſign or ceremony ordained of God.

The Sacraments were not ordain-

ed of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholsome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as St. *Paul* saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALthough in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

BAptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of Regeneration, or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather is a Sacrament of our redemption by Christ's death: Insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break, is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the wicked which do not eat the body of Christ in the use of the Lord's Supper.*

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the Sign or Sacrament of so great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's

Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BIshops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

¶ Of the Names of the Homilies.

1. OF *the right use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: First, of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayer and Sacraments ought to be ministered in a known Tongue.*
10. *Of the reverend estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of*

13. *Of the Paſſion of Chriſt.*
14. *Of the Reſurrection of Chriſt.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.*
16. *Of the gifts of the Holy Ghoſt.*
17. *For the Rogation-days.*
18. *Of the ſtate of Matrimony.*
19. *Of Repentance.*
20. *Againſt Idleneſs.*
21. *Againſt Rebellion.*

XXXVI. *Of the Conſecration of Biſhops and Miniſters.*

THE Book of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of *Edward* the Sixth, and confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: neither hath it any thing, that of itſelf is ſuperſtitious and ungodly. And therefore whoſoever are conſecrated or ordered according to the rites of that Book, ſince the ſecond year of the forenamed King *Edward*, unto this time, or hereafter ſhall be conſecrated or ordered according to the ſame Rites; we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

XXXVII. *Of the Civil Magiſtrates.*

THE King's Majeſty hath the chief power in this Realm of *England*, and other his dominions, unto whom the chief government of all eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all cauſes doth appertain; and is not, nor ought to be ſubject to any foreign Juriſdiction.

Where we attribute to the King's Majeſty the chief government, by which titles we underſtand the minds of ſome ſlanderous folks to be offended; we give not to our Princes the miniſtering either of God's Word, or of Sacraments, the which thing the Injunctions alſo lately ſet forth by *Elizabeth* our Queen do moſt plainly teſtify; but that only prerogative which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf; that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the civil ſword the ſtubborn and evil-doers.

The Biſhop of *Rome* hath no juriſdiction in this Realm of *England*.

The laws of the realm may puniſh Chriſtian men with death, for heinous and grievous offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the wars.

XXXVIII. *Of Chriſtian men's Goods, which are not common.*

THE Riches and Goods of Chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding, every man ought of ſuch things as he poſſeſſeth, liberally to give alms to the poor; according to his ability.

XXXIX. *Of a Chriſtian man's Oath.*

AS we confeſs, that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and *James* his Apoſtle; ſo we judge that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity; ſo it be done according to the Prophet's teaching, in Juſtice, Judgment, and Truth.

THE RATIFICATION.

" THIS Book of Articles before rehearſed, is again approved, " and allowed to be holden and executed within this Realm, by " the aſſent and conſent of our Sovereign Lady ELIZABETH, " by the Grace of God, of England, France, and Ireland, Queen, " Defender of the Faith, &c. Which Articles were deliberately read, " and confirmed again by the ſubſcription of the Hands of the Arch- " biſhops and Biſhops of the upper-houſe, and by the ſubſcription of " the whole Clergy of the nether-houſe in their Convocation, in the " Year of our Lord 1571.

THE TABLE.

1. OF Faith in the holy Trinity.
2. Of Chriſt the Son of God.
3. Of his going down into Hell.
4. Of his Reſurrection.
5. Of the Holy Ghoſt.
6. Of the Sufficiency of the Scripture.
7. Of the Old Teſtament.
8. Of the three Creeds.
9. Of Original Sin.
10. Of Free-Will.
11. Of Juſtification.
12. Of Good Works.
13. Of Works before Juſtification.
14. Of Works of Supererogation.
15. Of Chriſt alone without Sin.
16. Of Sin after Baptiſm.
17. Of Predeſtination and Election.
18. Of obtaining Salvation by Chriſt.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Miniſtering in the Congregation.
24. Of ſpeaking in the Congregation.
25. Of the Sacraments.
26. Of Unworthineſs of Miniſters.
27. Of Baptiſm.
28. Of the Lord's Supper.
29. Of the wicked which eat not the Body of Chriſt.
30. Of both Kinds.
31. Of Chriſt's one Oblation.
32. Of the Marriage of Prieſts.
33. Of Excommunicate Perſons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Conſecration of Miniſters.
37. Of Civil Magiſtrates.
38. Of Chriſtian Men's Goods.
39. Of a Chriſtian Man's Oath.

The Ratification.

A TABLE *of* KINDRED *and* AFFINITY,

wherein whoſoever are related, are forbidden in Scripture, and our Laws to marry together.

A Man may not marry his	*A Woman may not marry with her*
1 Grandmother,	1 Grandfather,
2 Grandfather's Wife,	2 Grandmother's Huſband,
3 Wife's Grandmother.	3 Huſband's Grandfather.
4 Father's Siſter,	4 Father's Brother,
5 Mother's Siſter,	5 Mother's Brother,
6 Father's Brother's Wife.	6 Father's Siſter's Huſband.
7 Mother's Brother's Wife,	7 Mother's Siſter's Huſband,
8 Wife's Father's Siſter,	8 Huſband's Father's Brother,
9 Wife's Mother's Siſter.	9 Huſband's Mother's Brother.
10 Mother,	10 Father,
11 Step-mother,	11 Step-Father,
12 Wife's Mother.	12 Huſband's Father.
13 Daughter,	13 Son,
14 Wife's Daughter,	14 Huſband's Son,
15 Son's Wife.	15 Daughter's Huſband.
16 Siſter,	16 Brother,
17 Wife's Siſter,	17 Huſband's Brother,
18 Brother's Wife.	18 Siſter's Huſband.
19 Son's Daughter,	19 Son's Son,
20 Daughter's Daughter,	20 Daughter's Son,
21 Son's Son's Wife.	21 Son's Daughter's Huſband.
22 Daughter's Son's Wife,	22 Daughter's Daughter's Huſband,
23 Wife's Son's Daughter,	23 Huſband's Son's Son.
24 Wife's Daughter's Daughter.	24 Huſband's Daughter's Son.
25 Brother's Daughter,	25 Brother's Son,
26 Siſter's Daughter,	26 Siſter's Son,
27 Brother's Son's Wife.	27 Brother's Daughter's Huſband.
28 Siſter's Son's Wife,	28 Siſter's Daughter's Huſband,
29 Wife's Brother's Daughter,	29 Huſband's Brother's Son,
30 Wife's Siſter's Daughter.	30 Huſband's Siſter's Son.

F I N I S.

A

New Version

OF THE

PSALMS

OF

DAVID,

Fitted to the

TUNES uſed in CHURCHES.

BY

N. BRADY, D. D.
Chaplain in Ordinary

AND

N. TATE, Eſq;
Poet-Laureat

To His MAJESTY.

LONDON:

Printed by RICHARD HETT,
For the COMPANY of STATIONERS.
M.DCC.LXXI.

And are to be Sold at STATIONERS-HALL,
near *Ludgate Street*, and by moſt Bookſellers.

At the Court at KENSINGTON,

DECEMBER the 3d, 1696.

PRESENT

The KING's Moſt Excellent Majeſty in COUNCIL.

UPON the humble Petitions of N. BRADY *and* N. TATE, *this Day read at the Board, ſetting forth That the Petitioners have, with their utmoſt Care and Induſtry, compleated,* A New Verſion of the Pſalms of David, in Engliſh Metre, fitted for publick Uſe; *and humbly praying his Majeſty's Royal Allowance, that the* Verſion *may be uſed in ſuch Congregations as think fit to receive it:*

His Majeſty, taking the ſame into his Royal Conſideration, is pleaſed to order in Council, That the ſaid New Verſion of the Pſalms in Engliſh Metre, *be, and the ſame is hereby Allowed and Permitted to be uſed in all Churches, Chapels, and Congregations, as ſhall think fit to receive the ſame.*

W. BRIDGMAN.

PSALM I.

1 HOW bleſt is he, who ne'er conſents
by ill Advice to walk;
Nor ſtands in Sinners Ways; nor ſits
where Men profanely talk!
2 But makes the perfect Law of God
his Buſineſs and Delight;
Devoutly reads therein by Day,
and meditates by Night.
3 Like ſome fair Tree, which fed by Streams
with timely Fruit does bend,
He ſtill ſhall flouriſh, and Succeſs
all his Deſigns attend.
4 Ungodly Men, and their Attempts,
no laſting Root ſhall find;
Untimely blaſted, and diſpers'd
like Chaff before the Wind.
5 Their Guilt ſhall ſtrike the Wicked dumb
before the Judge's Face:
No formal Hypocrite ſhall then
among the Saints have Place.
6 For God approves the juſt Man's Ways;
to Happineſs they tend;
But Sinners, and the Paths they tread,
ſhall both in Ruin end.

PSALM II.

1 WITH reſtleſs and ungovern'd Rage,
why do the Heathen ſtorm?
Why in ſuch raſh Attempts engage,
as they can ne'er perform?
2 The Great in Counſel, and in Might,
their various Forces bring;
Againſt the Lord they all unite,
and his anointed King.
3 "Muſt we ſubmit to their Commands?"
preſumptuouſly they ſay:

" No, let us break their ſlaviſh Bands,
" and caſt their Chains away."
4 But God, who ſits enthron'd on high,
and ſees how they combine,
Does their conſpiring Strength defy,
and mocks their vain Deſign.
5 Thick Clouds of Wrath divine ſhall break
on his rebellious Foes;
And thus will he in Thunder ſpeak
to all that dare oppoſe:
6 " Though madly you diſpute my Will,
" the King that I ordain,
" Whoſe Throne is fix'd on Sion's Hill,
" ſhall there ſecurely reign."
7 Attend, O Earth, whilſt I declare
God's uncontroul'd Decree:
" Thou art my Son; this Day, my Heir,
" have I begotten thee.
8 " Aſk, and receive thy full Demands;
" thine ſhall the Heathen be:
" The utmoſt Limits of the Lands
" ſhall be poſſeſs'd by thee.
9 " Thy threat'ning Sceptre thou ſhalt ſhake,
" and cruſh them ev'ry where;
" As maſſy Bars of Iron break
" the Potter's brittle Ware."
10 Learn then, ye Princes, and give Ear,
ye Judges of the Earth;
11 Worſhip the Lord with holy Fear;
rejoice with awful Mirth.
12 Appeaſe the Son with due Reſpect,
your timely Homage pay;
Leſt he revenge the bold Neglect,
incens'd by your Delay.
13 If but in Part his Anger riſe,
who can endure the Flame?
Then bleſt are they whoſe Hope relies
on his moſt holy Name.

PSALM

PSALM III.

1 HOW num'rous, Lord, of late are grown
the Troublers of my Peace!
And as their Numbers hourly riſe,
ſo does their Rage increaſe.
2 Inſulting, they my Soul upbraid,
and him whom I adore:
The God in whom he truſts, ſay they,
ſhall reſcue him no more.
3 But Thou, O Lord, art my Defence;
on Thee my Hopes rely:
Thou art my Glory, and ſhalt yet
lift up my Head on high.
4 Since whenſoe'er, in like Diſtreſs,
to God I made my Pray'r,
He heard me from his holy Hill;
why ſhould I now deſpair?
5 Guarded by him, I laid me down
my ſweet Repoſe to take:
For I through him ſecurely ſleep,
through him in Safety 'wake.
6 No Force nor Fury of my Foes
my Courage ſhall confound,
Were they as many Hoſts as Men,
that have beſet me round.
7 Ariſe, and ſave me, O my God,
who oft haſt own'd my Cauſe,
And ſcatter'd oft theſe Foes to me,
and to thy righteous Laws.
8 Salvation to the Lord belongs,
He only can defend:
His Bleſſing he extends to all
that on his Pow'r depend.

PSALM IV.

1 O Lord, Thou art my righteous Judge,
to my Complaint give Ear;
Thou ſtill redeem'ſt me from Diſtreſs,
have Mercy, Lord, and hear.

2 How long will ye, O Sons of Men,
to blot my Fame, deviſe?
How long your vain Deſigns purſue,
and ſpread malicious Lyes?
3 Conſider that the righteous Man
is God's peculiar Choice;
And when to him I make my Pray'r,
he always hears my Voice.
4 Then ſtand in Awe of his Commands,
flee ev'ry Thing that's ill;
Commune in private with your Hearts,
and bend them to his Will.
5 The Place of other Sacrifice
let Righteouſneſs ſupply;
And let your Hope, ſecurely fix'd,
on God alone rely.
6 While worldly Minds impatient grow
more proſp'rous Times to ſee;
Still let the Glories of thy Face
ſhine brightly, Lord, on me.
7 So ſhall my Heart o'erflow with Joy,
more laſting, and more true,
Than theirs who Stores of Corn and Wine
ſucceſſively renew.
8 Then down in Peace I'll lay my Head,
and take my needful Reſt:
No other Guard, O Lord, I crave,
of thy Defence poſſeſt.

PSALM V.

1 LORD, hear the Voice of my Complaint,
accept my ſecret Pray'r:
2 To Thee alone, my King, my God,
will I for Help repair.
3 Thou in the Morn my Voice ſhalt hear,
and with the dawning Day
To Thee devoutly I'll look up,
to Thee devoutly pray.
4 For Thou the Wrongs that I ſuſtain
canſt never, Lord, approve,

Who from thy ſacred Dwelling-place
all Evil doſt remove:
5 Not long ſhall ſtubborn Fools remain
unpuniſh'd in thy View;
All ſuch as act unrighteous Things,
thy Vengeance ſhall purſue.
6 The ſland'ring Tongue, O God of Truth!
by Thee ſhall be deſtroy'd;
Who hat'ſt alike the Man in Blood
and in Deceit employ'd.
7 But when thy boundleſs Grace ſhall me
to thy lov'd Courts reſtore,
On Thee I'll fix my longing Eyes,
and humbly there adore.
8 Conduct me by thy righteous Laws;
for watchful is my Foe:
Therefore, O Lord, make plain the Way,
wherein I ought to go.
9 Their Mouths vent nothing but Deceit;
their Heart is ſet on Wrong;
Their Throat is a devouring Grave;
they flatter with their Tongue.
10 By their own Counſels let them fall,
oppreſs'd with Loads of Sin;
For they againſt thy righteous Laws
have harden'd Rebels been.
11 But let all thoſe who truſt in Thee,
with Shouts their Joy proclaim;
Let them rejoice whom Thou preſerv'ſt,
and all that love thy Name.
12 To righteous Men, the righteous Lord
his Bleſſing will extend:
And with his Favour all his Saints,
as with a Shield, defend.

PSALM VI.

1 THY dreadful Anger, Lord, reſtrain,
and ſpare a Wretch forlorn;
Correct me not in thy fierce Wrath,
too heavy to be borne.

2 Have

2 Have Mercy, Lord, for I grow faint,
unable to endure
The Anguiſh of my aching Bones,
which Thou alone canſt cure.
3 My tortur'd Fleſh diſtracts my Mind,
and fills my Soul with Grief:
But, Lord, how long wilt Thou delay
to grant me thy Relief?
4 Thy wonted Goodneſs, Lord, repeat,
and eaſe my troubled Soul:
Lord, for thy wond'rous Mercy's ſake,
vouchſafe to make me whole.
5 For after Death no more can I
thy glorious Acts proclaim:
No Pris'ner of the ſilent Grave
can magnify thy Name.
6 Quite tir'd with Pain, with groaning faint;
no Hope of Eaſe I ſee:
The Night, that quiets common Griefs,
is ſpent in Tears by me.
7 My Beauty fades, my Sight grows dim,
my Eyes with Weakneſs cloſe;
Old Age o'ertakes me, whilſt I think
on my inſulting Foes.
8 Depart, ye Wicked; in my Wrongs
ye ſhall no more rejoice;
For God, I find, accepts my Tears,
and liſtens to my Voice.
9, 10 He hears, and grants my humble Pray'r;
and they that wiſh my Fall,
Shall bluſh and rage to ſee that God
protects me from them all.

PSALM VII.

1 O LORD, my God, ſince I have plac'd
my Truſt alone in Thee,
From all my Perſecutors Rage
do Thou deliver me.
2 To ſave me from my threat'ning Foe,
Lord, interpoſe thy Pow'r;

Leſt

Leſt, like a ſavage Lion, he
my helpleſs Soul devour.
3, 4 If I am guilty, or did e'er
againſt his Peace combine;
Nay, if I have not ſpar'd his Life,
who ſought unjuſtly mine;
5 Let then to perſecuting Foes
my Soul become a Prey;
Let them to Earth tread down my Life,
in Duſt my Honour lay.
6 Ariſe, and let thy Anger, Lord,
in my Defence engage;
Exalt thyſelf above my Foes
and their inſulting Rage:
Awake, awake, in my Behalf,
the Judgment to diſpenſe;
Which Thou haſt righteouſly ordain'd
for injur'd Innocence.
7 So to thy Throne adoring Crowds
ſhall ſtill for Juſtice fly:
O! therefore, for their Sakes, reſume
thy Judgment-ſeat on high.
8 Impartial Judge of all the World,
I truſt my Cauſe to Thee;
According to my juſt Deſerts,
ſo let thy Sentence be.
9 Let wicked Arts, and wicked Men,
together be o'erthrown;
But guard the Juſt, thou God, to whom
the Hearts of both are known.
10, 11 God me protects; not only me,
but all of upright Heart;
And daily lays up Wrath for thoſe
who from his Laws depart.
12 If they perſiſt, he whets his Sword,
his Bow ſtands ready bent;
13 Ev'n now, with ſwift Deſtruction wing'd,
his pointed Shafts are ſent.

14 The

14 The Plots are fruitleſs, which my Foe
unjuſtly did conceive:
15 The Pit he digg'd for me, has prov'd
his own untimely Grave.
16 On his own Head his Spite returns,
whilſt I from Harm am free:
On him the Violence is fall'n,
which he deſign'd for me.
17 Therefore will I the righteous Ways
of Providence proclaim;
I'll ſing the Praiſe of God moſt high,
and celebrate his Name.

PSALM VIII.

1 O Thou to whom all Creatures bow
within this earthly Frame,
Thro' all the World how great art Thou!
how glorious is thy Name!
In Heav'n thy wond'rous Acts are ſung,
nor fully reckon'd there;
2 And yet Thou mak'ſt the Infant Tongue
thy boundleſs Praiſe declare.
Thro' Thee the Weak confound the Strong,
and cruſh their haughty Foes;
And ſo Thou quell'ſt the wicked Throng,
that Thee and Thine oppoſe.
3 When Heav'n, thy beauteous Work on high,
employs my wond'ring Sight;
The Moon that nightly rules the Sky,
with Stars of feebler Light;
4 What's Man (ſay I) that, Lord, thou lov'ſt
to keep him in thy Mind?
Or what his Offspring, that thou prov'ſt
to him ſo wond'rous kind?
5 Him next in Pow'r Thou didſt create
to thy celeſtial Train,
6 Ordain'd with Dignity and State
o'er all thy Works to reign.
7 They jointly own his pow'rful Sway,
the Beaſts that prey or graze;

8 The

8 The Bird that wings its airy Way;
the Fiſh that cuts the Seas.
O Thou to whom all Creatures bow
within this earthly Frame,
Thro' all the World how great art Thou!
how glorious is thy Name!

PSALM IX.

1 TO celebrate thy Praiſe, O Lord,
I will my Heart prepare;
To all the liſt'ning World thy Works,
thy wond'rous Works declare.
2 The Thought of them ſhall to my Soul
exalted Pleaſures bring;
Whilſt to thy Name, O Thou moſt High!
triumphant Praiſe I ſing.
3 Thou mad'ſt my haughty Foes to turn
their Backs in ſhameful Flight:
Struck with thy Preſence, down they fell;
they periſh'd at thy Sight.
4 Againſt inſulting Foes advanc'd,
Thou didſt my Cauſe maintain,
My Right aſſerting from thy Throne,
where Truth and Juſtice reign.
5 The Inſolence of Heathen Pride
Thou haſt reduc'd to Shame;
Their wicked Offspring quite deſtroy'd,
and blotted out their Name.
6 Miſtaken Foes, your haughty Threats
are to a Period come:
Our City ſtands, which you deſign'd
to make our common Tomb.
7, 8 The Lord for ever lives, who has
his righteous Throne prepar'd,
Impartial Juſtice to diſpenſe,
to puniſh or reward.
9 God is a conſtant ſure Defence
againſt oppreſſing Rage:
As Troubles riſe, his needful Aids
in our Behalf engage.

10 All thoſe who have his Goodneſs prov'd
will in his Truth confide;
Whoſe Mercy ne'er forſook the Man
that on his Help rely'd.
11 Sing Praiſes therefore to the Lord,
from Sion his Abode;
Proclaim his Deeds, 'till all the World
confeſs no other God.

PART II.

12 When he Inquiry makes for Blood,
He'll call the Poor to mind;
The injur'd humble Man's Complaint
Relief from him ſhall find.
13 Take Pity on my Troubles, Lord,
which ſpiteful Foes create,
Thou that haſt reſcu'd me ſo oft
from Death's devouring Gate.
14 In Sion then I'll ſing thy Praiſe
to all that love thy Name;
And with loud Shouts of grateful Joy
thy ſaving Pow'r proclaim.
15 Deep in the Pit they digg'd for me,
the Heathen Pride is laid;
Their guilty Feet to their own Snare
inſenſibly betray'd.
16 Thus, by the juſt Returns he makes,
the mighty Lord is known;
While wicked Men by their own Plots
are ſhamefully o'erthrown.
17 No ſingle Sinner ſhall eſcape,
by Privacy obſcur'd;
Nor Nation, from his juſt Revenge,
by Numbers be ſecur'd.
18 His ſuff'ring Saints, when moſt diſtreſs'd,
he ne'er forgets to aid;
Their Expectations ſhall be crown'd,
tho' for a Time delay'd.
19 Ariſe, O Lord, aſſert thy Pow'r,
and let not Man o'ercome;

Deſcend

Deſcend to Judgment, and pronounce
the guilty Heathens Doom.
20 Strike Terror through the Nations round,
'till, by conſenting Fear,
They to each other, and themſelves,
but mortal Men appear.

PSALM X.

1 THY Preſence why withdraw'ſt Thou, Lord?
why hid'ſt Thou now thy Face,
When diſmal Times of deep Diſtreſs
call for thy wonted Grace?
2 The Wicked, ſwell'd with lawleſs Pride,
have made the Poor their Prey:
O let them fall by thoſe Deſigns
which they for others lay:
3 For ſtrait they triumph, if Succeſs
their thriving Crimes attend:
And ſordid Wretches, whom God hates,
perverſly they commend.
4 To own a Pow'r above themſelves,
their haughty Pride diſdains;
And therefore in their ſtubborn Mind
no Thought of God remains.
5 Oppreſſive Methods they purſue,
and all their Foes they ſlight;
Becauſe thy Judgments unobſerv'd
are far above their Sight.
6 They fondly think their proſp'rous State
ſhall unmoleſted be;
They think their vain Deſigns ſhall thrive,
from all Misfortune free.
7 Vain and deceitful is their Speech,
with Curſes fill'd, and Lyes:
By which the Miſchief of their Heart
they ſtudy to diſguiſe.
8 Near public Roads they lie conceal'd,
and all their Art employ
The Innocent and Poor at once
to rifle and deſtroy.

9 Not Lions couching in their Dens,
surprize their heedleſs Prey
With greater Cunning, or expreſs
more ſavage Rage than they.
10 Sometimes they act the harmleſs Man,
and modeſt Looks they wear;
That, ſo deceiv'd, the Poor may leſs
their ſudden Onſet fear.

PART II.

11 For God, they think, no Notice takes
of their unrighteous Deeds;
He never minds the ſuff'ring Poor,
nor their Oppreſſion heeds.
12 But Thou, O Lord, at length ariſe,
ſtretch forth thy mighty Arm;
And, by the Greatneſs of thy Pow'r,
defend the Poor from Harm.
13 No longer let the Wicked vaunt,
and, proudly boaſting, ſay,
" Tuſh, God regards not what we do;
" he never will repay."
14 But, ſure, Thou ſeeſt, and all their Deeds
impartially doſt try:
The Orphan therefore, and the Poor,
on Thee for Aid rely.
15 Defenceleſs let the Wicked fall,
of all their Strength bereft;
Confound, O God, their dark Deſigns,
'till no Remains are left.
16 Aſſert thy juſt Dominion, Lord,
which ſhall for ever ſtand;
Thou, who the Heathen didſt expel
from this thy choſen Land.
17 Thou doſt the humble Suppliants hear,
that to thy Throne repair;
Thou firſt prepar'ſt their Hearts to pray,
and then accept'ſt their Pray'r.
18 Thou in thy righteous Judgment weigh'ſt
the Fatherleſs and Poor;

That

That ſo the Tyrants of the Earth,
may perſecute no more.

PSALM XI.

1 SINCE I have plac'd my Truſt in God,
a Refuge always nigh,
Why ſhould I, like a tim'rous Bird,
to diſtant Mountains fly?
2 Behold the Wicked bend their Bow,
and ready fix their Dart,
Lurking in Ambuſh to deſtroy
the Man of upright Heart.
3 When once the firm Aſſurance fails,
which public Faith imparts,
'Tis time for Innocence to fly
from ſuch deceitful Arts.
4 The Lord hath both a Temple here,
and righteous Throne above;
Where he ſurveys the Sons of Men,
and how their Counſels move.
5 If God, the Righteous, whom he loves,
for Trial does correct,
What muſt the Sons of Violence,
whom he abhors, expect?
6 Snares, Fire, and Brimſtone, on their Heads
ſhall in one Tempeſt ſhow'r;
This dreadful Mixture his Revenge
into their Cup ſhall pour.
7 The righteous Lord will righteous Deeds
with ſignal Favour grace;
And to the upright Man diſcloſe
the Brightneſs of his Face.

PSALM XII.

1 SINCE godly Men decay, O Lord,
do Thou my Cauſe defend;
For ſcarce theſe wretched Days afford
one juſt and faithful Friend.
2 One Neighbour now can ſcarce believe
what t'other does impart:

With flatt'ring Lips they all deceive,
and with a double Heart.
3 But Lips that with Deceit abound,
can never profper long;
God's righteous Vengeance will confound
the proud blaſpheming Tongue.
4 In vain thoſe fooliſh Boaſters ſay,
"Our Tongues are ſure our own;
"With doubtful Words we'll ſtill betray,
"and be controul'd by none."
5 For God, who hears the ſuff'ring Poor,
and their Oppreſſion knows,
Will ſoon ariſe, and give them Reſt,
in ſpite of all their Foes.
6 The Word of God ſhall ſtill abide,
and void of Falſhood be,
As is the Silver ſeven times try'd,
from droſſy Mixture free.
7 The Promiſe of his aiding Grace
ſhall reach its purpos'd End:
His Servants from this faithleſs Race,
he ever ſhall defend.
8 Then ſhall the Wicked be perplex'd,
nor know which Way to fly;
When thoſe whom they deſpis'd and vex'd,
ſhall be advanc'd on high.

PSALM XIII.

1 HOW long wilt Thou forget me, Lord?
muſt I for ever mourn?
How long wilt Thou withdraw from me,
Oh, never to return?
2 How long ſhall anxious Thoughts my Soul,
and Grief my Heart oppreſs?
How long my Enemies inſult,
and I have no Redreſs?
3 Oh, hear! and to my longing Eyes
reſtore thy wonted Light;
And ſuddenly, or I ſhall ſleep
in everlaſting Night.

4 Re-

4 Reſtore me, leſt they proudly boaſt
'twas their own Strength o'ercame:
Permit not them that vex my Soul,
to triumph in my Shame.
5 Since I have always plac'd my Truſt
beneath thy Mercy's Wing,
Thy ſaving Health will come, and then
my Heart with Joy ſhall ſpring.
6 Then ſhall my Song, with Praiſe inſpir'd,
to Thee, my God, aſcend:
Who, to thy Servant in Diſtreſs,
ſuch Bounty didſt extend.

PSALM XIV.

1 SURE, wicked Fools muſt needs ſuppoſe,
that God is nothing but a Name:
Corrupt and lewd their Practice grows;
no Breaſt is warm'd with holy Flame.
2 The Lord look'd down from Heav'ns high Tow'r,
and all the Sons of Men did view,
To ſee if any own'd his Pow'r,
if any Truth or Juſtice knew.
3 But all, he ſaw, were gone aſide,
all were degen'rate grown, and baſe:
None took Religion for their Guide,
not one of all the ſinful Race.
4 But can theſe Workers of Deceit
be all ſo dull and ſenſeleſs grown,
That they, like Bread, my People eat,
and God's Almighty Pow'r diſown?
5 How will they tremble then for Fear,
when his juſt Wrath ſhall them o'ertake;
For to the Righteous, God is near,
and never will their Cauſe forſake.
6 Ill Men in vain, with Scorn expoſe
thoſe Methods which the Good purſue,
Since God a Refuge is for thoſe
whom his juſt Eyes with Favour view,
7 Would he his ſaving Pow'r employ,
to break his People's ſervile Band;

Then Shouts of univerſal Joy
ſhoud louldly echo thro' the Land.

PSALM XV.

1 LORD, who's the happy Man, that may
to thy bleſs'd Courts repair;
Not Stranger-like, to viſit them,
but to inhabit there?
2 'Tis he, whoſe ev'ry Thought and Deed
by Rules of Virtue moves;
Whoſe gen'rous Tongue diſdains to ſpeak
the Thing his Heart diſproves.
3 Who never did a Slander forge,
his Neighbour's Fame to wound;
Nor hearken to a falſe Report,
by Malice whiſper'd round.
4 Who Vice, in all its Pomp and Pow'r,
can treat with juſt Neglect;
And Piety, tho' cloath'd in Rags,
religiouſly reſpect.
5 Who to his plighted Vows and Truſt
has ever firmly ſtood;
And tho' he promiſe to his Loſs,
he makes his Promiſe good.
6 Whoſe Soul in Uſury diſdains
his Treaſure to employ;
Whom no Rewards can ever bribe,
the Guiltleſs to deſtroy.
7 The Man, who by his ſteady Courſe
has Happineſs enſur'd,
When Earth's Foundation ſhakes, ſhall ſtand
by Providence ſecur'd.

PSALM XVI.

1 PRotect me from my cruel Foes,
and ſhield me, Lord, from Harm;
Becauſe my Truſt I ſtill repoſe
on thy Almighty Arm.
2 My Soul all Help but thine does ſlight,
all Gods but Thee diſown;

Yet

Yet can no Deeds of mine requite
the Goodneſs Thou haſt ſhown.
3 But thoſe that ſtrictly virtuous are,
and love the Thing that's right,
To favour always, and prefer,
ſhall be my chief Delight.
4 How ſhall their Sorrows be increas'd
who other Gods adore!
Their bloody Off'rings I deteſt,
their very Names abhor.
5 My Lot is fall'n in that bleſt Land,
where God is truly known:
He fills my Cup with lib'ral Hand,
'tis He ſupports my Throne.
6 In Nature's moſt delightful Scene
my happy Portion lies:
The Place of my appointed Reign
all other Lands outvies.
7 Therefore my Soul ſhall bleſs the Lord,
whoſe Precepts give me Light,
And private Counſel ſtill afford,
in Sorrow's diſmal Night.
8 I ſtrive each Action to approve
to his all-ſeeing Eye;
No Danger ſhall my Hopes remove,
becauſe He ſtill is nigh.
9 Therefore my Heart all Grief defies,
my Glory does rejoice:
My Fleſh ſhall reſt, in Hope to riſe,
wak'd by his pow'rful Voice.
10 Thou, Lord, when I reſign my Breath,
my Soul from Hell ſhalt free;
Nor let thy holy One in Death
the leaſt Corruption ſee.
11 Thou ſhalt the Paths of Life diſplay,
which to thy Preſence lead;
Where Pleaſures dwell without Allay,
and Joys that never fade.

PSALM XVII.

1 TO my juſt Plea and ſad Complaint,
attend, O righteous Lord;
And to my Pray'r, as 'tis unfeign'd,
a gracious Ear afford.
2 As in thy Sight I am approv'd,
ſo let my Sentence be;
And with impartial Eyes, O Lord,
my upright Dealing ſee.
3 For Thou haſt ſearch'd my Heart by Day,
and viſited by Night;
And, on the ſtricteſt Trial, found
its ſecret Motions right.
Nor ſhall thy Juſtice, Lord, alone
my Heart's Deſigns acquit;
For I have purpos'd, that my Tongue
ſhall no Offence commit.
4 I know what wicked Men would do,
their Safety to maintain;
But me thy juſt and mild Commands
from bloody Paths reſtrain.
5 That I may ſtill, in ſpite of Wrongs
my Innocence ſecure,
O guide me in thy righteous Ways,
and make my Footſteps ſure.
6 Since, heretofore, I ne'er in vain
to Thee my Pray'r addreſs'd;
O! now, my God, incline thine Ear
To this my juſt Requeſt.
7 The Wonders of thy Truth and Love
in my Defence engage;
Thou, whoſe Right-hand preſerves thy Saints
from their Oppreſſors Rage.

PART II.

8, 9 O! keep me in thy tend'reſt Care;
thy ſhelt'ring Wings ſtretch out
To guard me from my ſavage Foes,
that compaſs me about.

10 O'er

10 O'er-grown with Luxury, inclos'd
in their own Fat they lie;
And with a proud blaſpheming Mouth,
both God and Man defy.
11 Well may they boaſt; for they have now
my Paths encompaſs'd round;
Their Eyes at watch, their Bodies bow'd,
and couching on the Ground.
12 In Poſture of a Lion ſet,
when greedy of his Prey;
Or a young Lion, when he lurks
within a covert Way.
13 Ariſe, O Lord, defeat their Plots,
their ſwelling Rage controul:
From wicked Men, who are thy Sword,
deliver Thou my Soul.
14 From worldly Men, thy ſharpeſt Scourge,
whoſe Portion's here below;
Who fill'd with earthly Stores, aſpire
no other Bliſs to know.
15 Their Race is num'rous, that partake
their Subſtance while they live;
Their Heirs ſurvive, to whom they may
the vaſt Remainder give.
16 But I, in Uprightneſs, thy Face
ſhall view without Controul:
And waking, ſhall its Image find
reflected in my Soul.

PSALM XVIII.

1, 2 NO Change of Times ſhall ever ſhock
my firm Affection, Lord, to Thee;
For Thou haſt always been a Rock,
a Fortreſs and Defence to me.
Thou my Deliv'rer art, my God;
my Truſt is in thy mighty Pow'r:
Thou art my Shield from Foes abroad,
at home my Safeguard and my Tow'r.

3 To Thee I'll ſtill addreſs my Pray'r,
(to whom all Praiſe we juſtly owe;)
So ſhall I by thy watchful Care,
be guarded from my treach'rous Foe.
4, 5 By Floods of wicked Men diſtreſs'd,
with deadly Sorrows compaſs'd round,
With dire infernal Pangs oppreſs'd,
in Death's unweildy Fetters bound,
6 To Heav'n I made my mournful Pray'r,
to God addreſs'd my humble Moan;
Who graciouſly inclin'd his Ear,
and heard me from his lofty Throne.

PART II.

7 When God aroſe, to take my Part,
the conſcious Earth did quake for Fear;
From their firm Poſts the Hills did ſtart,
nor could his dreadful Fury bear.
8 Thick Clouds of Smoke diſpers'd abroad,
Enſigns of Wrath before him came;
Devouring Fire around him glow'd,
that Coals were kindled at its Flame.
9 He left the beauteous Realms of Light,
whilſt Heav'n bow'd down its awful Head;
Beneath his Feet ſubſtantial Night,
was, like a ſable Carpet, ſpread.
10 The Chariot of the King of Kings,
which active Troops of Angels drew,
On a ſtrong Tempeſt's rapid Wings,
with moſt amazing Swiftneſs flew.
11, 12 Black wat'ry Miſts and Clouds conſpir'd
with thickeſt Shades his Face to veil;
But at his Brightneſs ſoon retir'd,
and fell in Show'rs of Fire and Hail.
13 Thro' Heav'n's wide Arch a thund'ring Peal,
God's angry Voice did loudly roar;
While Earth's ſad Face with Heaps of Hail,
and Flakes of Fire, was cover'd o'er.

14 His

14 His ſharpen'd Arrows round he threw,
which made his ſcatter'd Foes retreat;
Like Darts his nimble Lightning flew,
and quickly finiſh'd their Defeat.
15 The Deep its ſecret Stores diſclos'd,
the World's Foundations naked lay;
By his avenging Wrath expos'd,
which fiercely rag'd that dreadful Day.

PART III.

16 The Lord did on my Side engage;
from Heav'n, his Throne, my Cauſe upheld;
And ſnatch'd me from the furious Rage
of threat'ning Waves that proudly ſwell'd.
17 God his reſiſtleſs Pow'r employ'd
my ſtrongeſt Foes Attempts to break;
Who elſe with Eaſe had ſoon deſtroy'd
the weak Defence that I could make.
18 Their ſubtle Rage had near prevail'd,
when I diſtreſs'd and friendleſs lay;
But ſtill, when other Succours fail'd,
God was my firm Support and Stay.
19 From Dangers that inclos'd me round,
He brought me forth, and ſet me free;
For ſome juſt Cauſe his Goodneſs found,
that mov'd Him to delight in me.
20 Becauſe in me no Guilt remains,
God does his gracious Help extend:
My Hands are free from bloody Stains;
therefore the Lord is ſtill my Friend.
21, 22 For I his Judgments kept in Sight,
in his juſt Paths have always trod;
I never did his Statutes ſlight,
nor looſely wander'd from my God.
23, 24 But ſtill my Soul, ſincere and pure,
did ev'n from darling Sins refrain:
His Favours therefore yet endure,
becauſe my Heart and Hands are clean.

PART

PART IV.

25, 26 Thou ſuit'ſt, O Lord, thy righteous Ways
to various Paths of human Kind:
They who for Mercy merit Praiſe,
with Thee ſhall wond'rous Mercy find.
Thou to the Juſt ſhalt Juſtice ſhow;
the Pure thy Purity ſhall ſee:
Such as perverſly chooſe to go,
ſhall meet with due Returns from Thee.
27, 28 That he the humble Soul will ſave,
and cruſh the Haughty's boaſted Might,
In me the Lord an Inſtance gave,
whoſe Darkneſs he has turn'd to Light.
29 On his firm Succour I rely'd,
and did o'er num'rous Foes prevail;
Nor fear'd, whilſt he was on my Side,
the beſt defended Walls to ſcale.
30 For God's Deſigns ſhall ſtill ſucceed;
His Word will bear the utmoſt Teſt:
He's a ſtrong Shield to all that need,
and on his ſure Protection reſt.
31 Then who deſerves to be ador'd,
but God, on whom my Hopes depend?
Or who, except the mighty Lord,
can with reſiſtleſs Pow'r defend?

PART V.

32, 33 'Tis God that puts my Armour on,
and all my juſt Deſigns fulfils;
Thro' him my Feet can ſwiftly run,
and nimbly climb the ſteepeſt Hills.
34 Leſſons of War from him I take,
and manly Weapons learn to wield;
Strong Bows of Steel with Eaſe I break,
forc'd by my ſtronger Arm to yield.
35 The Buckler of his ſaving Health
protects me from inſulting Foes:
His Hand ſuſtains me ſtill; my Wealth
and Greatneſs from his Bounty flows.

36 My

36 My Goings He enlarg'd abroad,
'till then to narrow Paths confin'd;
And when in ſlipp'ry Ways I trod,
the Method of my Steps deſign'd.
37 Thro' Him I num'rous Hoſts defeat,
and flying Squadrons captive take;
Nor from my fierce Purſuit retreat,
'till I a final Conqueſt make.
38 Cover'd with Wounds, in vain they try
their vanquiſh'd Heads again to rear:
Spite of their boaſted Strength, they lie
beneath my Feet, and grovel there.
39 God, when freſh Armies take the Field,
recruits my Strength, my Courage warms;
He makes my ſtrong Oppoſers yield,
ſubdu'd by my prevailing Arms.
40 Thro' Him, the Necks of proſtrate Foes
my conqu'ring Feet in Triumph preſs:
Aided by Him I root out thoſe
who hate and envy my Succeſs.
41 With loud Complaints all Friends they try'd;
but none was able to defend:
At length to God for Help they cry'd;
but God would no Aſſiſtance lend.
42 Like flying Duſt, which Winds purſue,
their broken Troops I ſcatter'd round:
Their ſlaughter'd Bodies forth I drew,
like loathſome Dirt that clogs the Ground.

PART VI.

43 Our factious Tribes, at Strife till now,
by God's Appointment, me obey:
The Heathens to my Sceptre bow,
and foreign Nations own my Sway.
44 Remoteſt Realms their Homage ſend,
when my ſucceſsful Name they hear;
Strangers for my Commands attend,
charm'd with Reſpect, or aw'd by Fear.
45 All to my Summons tamely yield,
or ſoon in Battle are diſmay'd:

For

For ſtronger Holds they quit the Field,
and ſtill in ſtrongeſt Holds afraid.
46 Let the eternal Lord be prais'd,
the Rock, on whoſe Defence I reſt!
O'er higheſt Heav'ns his Name be rais'd,
who me with his Salvation bleſs'd!
47 'Tis God that ſtill ſupports my Right;
his juſt Revenge my Foes purſues;
'Tis He, that with reſiſtleſs Might,
fierce Nations to my Yoke ſubdues.
48 My univerſal Safeguard, He!
from whom my laſting Honours flow;
He made me great, and ſet me free
from my remorſeleſs bloody Foe.
49 Therefore, to celebrate his Fame,
my grateful Voice to Heav'n I'll raiſe;
And Nations, Strangers to his Name,
ſhall thus be taught to ſing his Praiſe.
50 "God to his King Deliv'rance ſends;
"ſhews his Anointed ſignal Grace:
"His Mercy evermore extends
"to David and his promis'd Race."

PSALM XIX.

1 THE Heav'ns declare thy Glory, Lord,
which that alone can fill;
The Firmament and Stars expreſs
their great Creator's Skill.
2 The Dawn of each returning Day
freſh Beams of Knowledge brings;
From darkeſt Night's ſucceſſive Rounds
divine Inſtruction ſprings.
3 Their pow'rful Language to no Realm
or Region is confin'd;
'Tis Nature's Voice, and underſtood
alike by all Mankind.
4 Their Doctrine does its ſacred Senſe
thro' Earth's Extent diſplay;
Whoſe bright Contents the circling Sun
does round the World convey.

5 No

5 No Bridegroom for his Nuptials dreſs'd,
has ſuch a chearful Face:
No Giant doth like him rejoice
to run his glorious Race.
6 From Eaſt to Weſt, from Weſt to Eaſt,
his reſtleſs Courſe he goes;
And, thro' his Progreſs, chearful Light
and vital Warmth beſtows.

PART II.

7 God's perfect Light converts the Soul,
reclaims from falſe Deſires;
With ſacred Wiſdom his ſure Word
the Ignorant inſpires.
8 The Statutes of the Lord are juſt,
and bring ſincere Delight:
His pure Commands in Search of Truth
aſſiſt the feebleſt Sight.
9 His perfect Worſhip here is fix'd,
on ſure Foundations laid:
His equal Laws are in the Scales
of Truth and Juſtice weigh'd.
10 Of more Eſteem than Golden Mines,
or Gold refin'd with Skill;
More ſweet than Honey, or the Drops
that from the Comb diſtil.
11 My truſty Counſellors they are,
and friendly Warnings give;
Divine Rewards attend on thoſe
who by thy Precepts live.
12 But what frail Man obſerves how oft
he does from Virtue fall?
O! cleanſe me from my ſecret Faults,
Thou God that know'ſt them all.
13 Let no preſumptuous Sin, O Lord,
Dominion have o'er me;
That by thy Grace preſerv'd, I may
the great Tranſgreſſion flee.
14 So ſhall my Pray'r and Praiſes be
with thy Acceptance bleſt;

And I ſecure on thy Defence,
my Strength and Saviour reſt.

PSALM XX.

1 THE Lord to thy Requeſt attend,
and hear thee in Diſtreſs;
The Name of Jacob's God defend,
and grant thy Arms Succeſs.
2 To aid thee from on High repair,
and Strength from Sion give;
3 Remember all thy Off'rings there,
thy Sacrifice receive.
4 To compaſs thy own Heart's Deſire
thy Counſels ſtill direct;
May kindly all Events conſpire
to bring them to Effect.
5 To thy Salvation, Lord, for Aid,
we chearfully repair,
With Banners in thy Name diſplay'd;
"The Lord accept thy Pray'r."
6 Our Hopes are fix'd, that now the Lord
our Sov'reign will defend;
From Heav'n reſiſtleſs Aid afford,
and to his Pray'r attend.
7 Some truſt in Steeds, for War deſign'd;
on Chariots ſome rely:
Againſt them all we'll call to mind
the Pow'r of God moſt High.
8 But from their Steeds and Chariots thrown
behold them thro' the Plain,
Diſorder'd, broke, and trampled down,
whilſt firm our Troops remain.
9 Still ſave us, Lord, and ſtill proceed
our rightful Cauſe to bleſs:
Hear, King of Heav'n, in Times of Need,
the Pray'rs that we addreſs.

PSALM XXI.

1 THE King, O Lord, with Songs of Praiſe
Shall in thy Strength rejoice;

With

With thy Salvation crown'd, ſhall raiſe
to Heav'n his chearful Voice.
2 For Thou whate'er his Lips requeſt,
not only doſt impart;
But haſt with thy Acceptance bleſt
the Wiſhes of his Heart.
3 Thy Goodneſs, and thy tender Care,
have all his Hopes outgone;
A Crown of Gold Thou mak'ſt him wear,
and ſett'ſt it firmly on.
4 He pray'd for Life; and Thou, O Lord,
didſt his ſhort Span extend,
And graciouſly to him afford
a Life that ne'er ſhall end.
5 Thy ſure Defence thro' Nations round
has ſpread his glorious Name;
And his ſucceſsful Actions crown'd
with Majeſty and Fame.
6 Eternal Bleſſings Thou beſtow'ſt,
and mak'ſt his Joys increaſe;
Whilſt Thou to him unclouded ſhow'ſt
the Brightneſs of thy Face.

PART II.

7 Becauſe the King on God alone
for timely Aid relies;
His Mercy ſtill ſupports his Throne,
and all his Wants ſupplies.
8 But, righteous Lord, thy ſtubborn Foes
ſhall feel thy heavy Hand;
Thy vengeful Arm ſhall find out thoſe
that hate thy mild Command.
9 When Thou againſt them doſt engage,
thy juſt, but dreadful Doom,
Shall, like a glowing Oven's Rage,
their Hopes and them conſume.
10 Nor ſhall thy furious Anger ceaſe,
or with their Ruin end;
But root out all their guilty Race,
and to their Seed extend.

11 For all their Thoughts were ſet on Ill,
their Hearts on Malice bent;
But Thou with watchful Care didſt ſtill
the ill Effects prevent.
12 In vain by ſhameful Flight they'll try
to 'ſcape thy dreadful Might,
While thy ſwift Darts ſhall faſter fly,
and gaul them in their Flight.
13 Thus, Lord, thy wond'rous Strength diſcloſe,
and thus exalt thy Fame;
Whilſt we glad Songs of Praiſe compoſe
to thy Almighty Name.

PSALM XXII.

1 MY God, my God, why leav'ſt Thou me
when I with Anguiſh faint?
O! why ſo far from me remov'd,
and from my loud Complaint?
2 All Day, but all the Day unheard,
to Thee do I complain;
With Cries implore Relief all Night,
but cry all Night in vain.
3 Yet Thou art ſtill the righteous Judge
of Innocence oppreſs'd:
And therefore Iſrael's Praiſes are
of right to Thee addreſs'd.
4, 5 On Thee our Anceſtors rely'd,
and thy Deliv'rance found;
With pious Confidence they pray'd,
and with Succeſs were crown'd.
6 But I am treated like a Worm;
like none of human Birth:
Not only by the Great revil'd,
but made the Rabble's Mirth.
7 With Laughter all the gazing Crowd
my Agonies ſurvey;
They ſhoot the Lip, they ſhake the Head,
and thus deriding ſay:
8 "In God he truſted, boaſting oft,
"that he was Heav'ns Delight;

"Let

Let God come down to ſave him now,
" and own his Favourite."

PART II.

9 Thou mad'ſt my teeming Mother's Womb
a living Offspring bear;
When but a Suckling at the Breaſt,
I was thy early Care.
10 Thou, Guardian-like, didſt ſhield from Wrongs
my helpleſs infant Days;
And ſince haſt been my God and Guide,
thro' Life's bewilder'd Ways.
11 Withdraw not then ſo far from me,
when Trouble is ſo nigh:
O ſend me Help! thy Help, on which
I only can rely.
12 High-pamper'd Bulls, a frowning Herd,
from Baſan's Foreſt met,
With Strength proportion'd to their Rage,
have me around beſet.
13 They gape on me, and ev'ry Mouth
a yawning Grave appears;
The deſert Lion's ſavage Roar
leſs dreadful is than theirs.

PART III.

14 My Blood like Water's ſpill'd, my Joints
are rack'd and out of Frame;
My Heart diſſolves within my Breaſt,
like Wax before the Flame.
15 My Strength like Potter's Earth is parch'd,
my Tongue cleaves to my Jaws;
And to the ſilent Shades of Death
my fainting Soul withdraws.
16 Like Blood-hounds to ſurround me, they
in pack'd Aſſemblies meet;
They pierc'd my inoffenſive Hands,
they pierc'd my harmleſs Feet.
17 My Body's rack'd, 'till all my Bones
diſtinctly may be told:

Yet such a Spectacle of Woe
as Pastime they behold.
18 As Spoil, my Garments they divide,
Lots for my Vesture cast:
19 Therefore approach, O Lord, my Strength,
and to my Succour haste.
20 From their sharp Swords protect thou me;
(of all but Life bereft!)
Nor let my Darling in the Pow'r
of cruel Dogs be left.
21 To save me from the Lions Jaws,
thy present Succour send;
As once from goring Unicorns
Thou didst my Life defend.
22 Then to my Brethren I'll declare
the Triumphs of thy Name;
In Presence of assembled Saints,
thy Glory thus proclaim:
23 "Ye Worshippers of Jacob's God,
"all you of Israel's Line,
"O praise the Lord, and to your Praise
"sincere Obedience join.
24 "He ne'er disdain'd on low Distress
"to cast a gracious Eye;
"Nor turn'd from Poverty his Face,
"but hears its humble Cry."

PART IV.

25 Thus in thy sacred Courts will I
my chearful Thanks express;
In Presence of thy Saints perform
the Vows of my Distress.
26 The meek Companions of my Grief
shall find my Table spread,
And all that seek the Lord shall be
with Joys immortal fed.
27 Then shall the glad converted World
to God their Homage pay;
And scatter'd Nations of the Earth
one Sov'reign Lord obey.

28 'Tis

28 'Tis his ſupreme Prerogative
o'er Subject-Kings to reign:
'Tis juſt that he ſhould rule the World,
who does the World ſuſtain.
29 The Rich, who are with Plenty fed,
his Bounty muſt confeſs:
The Sons of Want, by him reliev'd,
their gen'rous Patron bleſs.
With humble Worſhip to his Throne,
they all for Aid reſort:
That Pow'r which firſt their Beings gave,
can only them ſupport.
30, 31 Then ſhall a choſen ſpotleſs Race,
devoted to his Name,
To their admiring Heirs, his Truth
and glorious Acts proclaim.

PSALM XXIII.

1 THE Lord himſelf, the mighty Lord,
vouchſafes to be my Guide,
The Shepherd, by whoſe conſtant Care
my Wants are all ſupply'd.
2 In tender Graſs he makes me feed,
and gently there repoſe;
Then leads me to cool Shades, and where
refreſhing Water flows.
3 He does my wand'ring Soul reclaim,
and to his endleſs Praiſe,
Inſtruct with humble Zeal to walk
in his moſt righteous Ways.
4 I paſs the gloomy Vale of Death,
from Fear and Danger free;
For there his aiding Rod and Staff
defend and comfort me.
5 In Preſence of my ſpiteful Foes
he does my Table ſpread:
He crowns my Cup with chearful Wine,
with Oil anoints my Head.
6 Since God doth thus his wond'rous Love
through all my Life extend,

That Life to him I will devote,
and in his Temple ſpend.

PSALM XXIV.

1 THIS ſpacious Earth is all the Lord's:
the Lord her Fulneſs is:
The World, and all that dwell therein,
by Sov'reign Right are His.
2 He fram'd and fix'd it on the Seas;
and his Almighty Hand
Upon inconſtant Floods has made
the ſtable Fabric ſtand.
3 But for Himſelf, this Lord of All
one choſen Seat deſign'd:
O! who ſhall to that ſacred Hill
deſerv'd Admittance find?
4 The Man whoſe Hands and Heart are pure,
whoſe Thoughts from Pride are free;
Who honeſt Poverty prefers
to gainful Perjury.
5 This, this is he, on whom the Lord
ſhall ſhow'r his Bleſſings down;
Whom God his Saviour ſhall vouchſafe
with Righteouſneſs to crown.
6 Such is the Race of Saints, by whom
the ſacred Courts are trod;
And ſuch the Proſelytes that ſeek
the Face of Jacob's God.
7 Erect your Heads, eternal Gates;
unfold, to entertain
The King of Glory: See! He comes
with his Celeſtial Train.
8 Who is this King of Glory? Who?
the Lord for Strength renown'd:
In Battle mighty; o'er his Foes
eternal Victor crown'd.
9 Erect your Heads, ye Gates, unfold,
in State to entertain
The King of Glory: See! He comes
with all his ſhining Train.

10 Who is this King of Glory? Who?
The Lord of Hoſts renown'd:
Of Glory he alone is King,
who is with Glory crown'd.

PSALM XXV.

1, 2 TO God, in whom I truſt,
I lift my Heart and Voice;
O! let me not be put to Shame,
nor let my Foes rejoice.
3 Thoſe who on Thee rely,
let no Diſgrace attend:
Be that the ſhameful Lot of ſuch
as wilfully offend.
4, 5 To me thy Truth impart,
and lead me in thy Way:
For thou art He that brings me Help;
on Thee I wait all Day.
6 Thy Mercies, and thy Love,
O Lord, recal to Mind;
And graciouſly continue ſtill,
as Thou wert, ever kind.
7 Let all my youthful Crimes
be blotted out by Thee;
And, for thy wond'rous Goodneſs ſake,
in Mercy think on me.
8 His Mercy, and his Truth,
the righteous Lord diſplays,
In bringing wand'ring Sinners home,
and teaching them his Ways.
9 He thoſe in Juſtice guides,
who his Direction ſeek;
And in his ſacred Paths ſhall lead
the Humble and the Meek.
10 Thro' all the Ways of God
both Truth and Mercy ſhine,
To ſuch as with religious Hearts,
to his bleſs'd Will incline.

PART II.

11 Since Mercy is the Grace
that moſt exalts thy Fame,
Forgive my heinous Sin, O Lord,
and ſo advance thy Name.
12 Whoe'er with humble Fear,
to God his Duty pays,
Shall find the Lord a faithful Guide,
in all his righteous Ways.
13 His Soul with quiet Peace
ſhall be for ever bleſs'd;
And by his num'rous Race the Land
ſucceſſively poſſeſs'd.
14 For God to all his Saints
his ſecret Will imparts;
And does his gracious Cov'nant write
in their obedient Hearts.
15 To him I lift my Eyes,
and wait his timely Aid,
Who breaks the ſtrong and treach'rous Snare
which for my Feet was laid.
16 Oh! turn, and all my Griefs,
in Mercy, Lord, redreſs;
For I am compaſs'd round with Woes,
and plung'd in deep Diſtreſs.
17 The Sorrows of my Heart
to mighty Sums increaſe;
O! from this dark and diſmal State
my troubled Soul releaſe!
18 Do Thou with tender Eyes
my ſad Affliction ſee;
Acquit me, Lord, and from my Guilt
intirely ſet me free.
19 Conſider, Lord, my Foes,
how vaſt their Numbers grow!
What lawleſs Force and Rage they uſe,
what boundleſs Hate they ſhow.
20 Protect, and ſet my Soul
from their fierce Malice free;

Nor let me be aſham'd, who place
my ſtedfaſt Truſt in Thee.
21 Let all my righteous Acts
to full Perfection riſe;
Becauſe my firm and conſtant Hope
on Thee alone relies.
22 To Iſrael's choſen Race
continue ever kind;
And in the midſt of all their Wants,
let them thy Succour find.

PSALM XXVI.

1 JUDGE me, O Lord; for I the Paths
of Righteouſneſs have trod;
I cannot fail, who all my Truſt
repoſe in Thee, my God.
2, 3 Search, prove my Heart, whoſe Innocence
will ſhine the more 'tis try'd;
For I have kept thy Grace in View,
and made thy Truth my Guide.
4 I never for Companions took
the Idle or Profane;
No Hypocrite, with all his Arts,
Could e'er my Friendſhip gain.
5 I hate the buſy plotting Crew,
who make diſtracted Times;
And ſhun their wicked Company,
as I avoid their Crimes.
6 I'll waſh my Hands in Innocence,
and bring a Heart ſo pure,
That when thy Altar I approach,
my Welcome ſhall ſecure.
7, 8 My Thanks I'll publiſh there, and tell
how thy Renown excels:
That Seat affords me moſt Delight,
in which thy Honour dwells.
9 Paſs not on me the Sinners Doom,
who Murder make their Trade;
10 Who others Rights, by ſecret Bribes,
or open Force invade.

11 But I will walk in Paths of Truth,
and Innocence purſue:
Protect me therefore, and to me
thy Mercies, Lord, renew.
12 In ſpite of all aſſaulting Foes,
I ſtill maintain my Ground;
And ſhall ſurvive among thy Saints,
thy Praiſes to reſound.

PSALM XXVII.

1 WHOM ſhould I fear, ſince God to me
is ſaving Health and Light?
Since ſtrongly he my Life ſupports,
what can my Soul affright?
2 With fierce Intent my Fleſh to tear,
when Foes beſet me round,
They ſtumbled, and their haughty Creſts
were made to ſtrike the Ground,
3 Thro' Him my Heart, undaunted, dares,
with num'rous Hoſts to cope;
Thro' Him, in doubtful Streights of War,
for good Succeſs I hope.
4 Henceforth, within his Houſe to dwell,
I earneſtly deſire;
His wond'rous Beauty there to view,
and his bleſs'd Will inquire.
5 For there I may with Comfort reſt,
in Times of deep Diſtreſs;
And ſafe, as on a Rock, abide
in that ſecure Receſs:
6 Whilſt God o'er all my haughty Foes
my lofty Head ſhall raiſe;
And I my joyful Off'ring bring,
and ſing glad Songs of Praiſe.

PART II.

7 Continue, Lord, to hear my Voice,
whene'er to Thee I cry;
In Mercy all my Pray'rs receive,
nor my Requeſt deny.

8 When

8 When us to ſeek thy glorious Face
Thou kindly doſt adviſe;
"Thy glorious Face I'll always ſeek,"
my grateful Heart replies.
9 Then hide not thou thy Face, O Lord,
nor me in Wrath reject:
My God and Saviour, leave not him
Thou didſt ſo oft protect.
10 Tho' all my Friends and neareſt Kin
their helpleſs Charge forſake;
Yet Thou, whoſe Love excels them all,
wilt Care and Pity take.
11 Inſtruct me in thy Paths, O Lord,
my Ways directly guide;
Leſt envious Men, who watch my Steps,
ſhould ſee me tread aſide.
12 Lord, diſappoint my cruel Foes;
defeat their ill Deſire,
Whoſe lying Lips, and bloody Hands,
againſt my Peace conſpire.
13 I truſted that my future Life
ſhould with thy Love be crown'd;
Or elſe my fainting Soul had ſunk,
with Sorrow compaſs'd round.
14 God's Time with patient Faith expect,
and he'll inſpire thy Breaſt
With inward Strength: Do thou thy Part,
and leave to Him the reſt.

PSALM XXVIII.

1 O LORD, my Rock, to Thee I cry,
in Sighs conſume my Breath:
O! anſwer, or I ſhall become
like thoſe that ſleep in Death.
2 Regard my Supplication, Lord,
the Cries that I repeat,
With weeping Eyes, and lifted Hands,
before thy Mercy-ſeat.
3 Let me eſcape the Sinners Doom,
who make a Trade of Ill;

And

And ever ſpeak the Perſon fair,
whoſe Blood they mean to ſpill.
4 According to their Crime's Extent,
let Juſtice have its Courſe;
Relentleſs be to them, as they
have ſinn'd without Remorſe.
5 Since they the Works of God deſpiſe,
nor will his Grace adore,
His Wrath ſhall utterly deſtroy,
and build them up no more.
6 But I, with due Acknowledgment,
his Praiſes will reſound,
From whom the Cries of my Diſtreſs
a gracious Anſwer found.
7 My Heart its Confidence repos'd
in God my Strength and Shield:
In him I truſted, and return'd
triumphant from the Field.
As he hath made my Joys complete,
'tis juſt that I ſhould raiſe
The chearful Tribute of my Thanks,
and thus reſound his Praiſe:
8 "His aiding Pow'r ſupports the Troops
"that my juſt Cauſe maintain:
"'Twas he advanc'd me to the Throne;
"'tis he ſecures my Reign."
9 Preſerve thy Choſen, and proceed
thine Heritage to bleſs:
With Plenty proſper them in Peace,
in Battle, with Succeſs.

PSALM XXIX.

1 YE Princes, that in Might excel,
your grateful Sacrifice prepare;
God's glorious Actions loudly tell,
his wond'rous Pow'r to all declare.
2 To his great Name freſh Altars raiſe;
devoutly due Reſpect afford;

Him

Him in his holy Temple praiſe,
where he's with ſolemn State ador'd.
3 'Tis he that with amazing Noiſe,
the wat'ry Clouds in ſunder breaks:
The Ocean trembles at his Voice,
when he from Heav'n in Thunder ſpeaks.
4, 5 How full of Pow'r his Voice appears!
with what majeſtick Terror crown'd!
Which from the Roots tall Cedars tears,
and ſtrews their ſcatter'd Branches round.
6 They, and the Hills on which they grow,
are ſometimes hurry'd far away;
And leap like Hinds that bounding go,
or Unicorns in youthful Play.
7, 8 When God in Thunder loudly ſpeaks,
and ſcatter'd Flames of Lightning ſends,
The Foreſt nods, the Deſart quakes,
and ſtubborn Kadiſh lowly bends.
9 He makes the Hinds to caſt their Young,
and lays the Beaſts dark Coverts bare;
While thoſe that to his Courts belong,
ſecurely ſing his Praiſes there.
10, 11 God rules the angry Floods on high;
his boundleſs Sway ſhall never ceaſe;
His People he'll with Strength ſupply,
and bleſs his own with conſtant Peace.

PSALM XXX.

1 I'LL celebrate thy Praiſes, Lord,
who didſt thy Pow'r employ
To raiſe my drooping Head, and check
my Foes inſulting Joy.
2, 3 In my Diſtreſs I cry'd to Thee,
who kindly didſt relieve,
And from the Grave's expecting Jaws,
my hopeleſs Life retrieve.
4 Thus to his Courts, ye Saints of his,
with Songs of Praiſe repair:
With me commemorate his Truth,
and Providential Care.

5 His

5 His Wrath has but a Moment's Reign;
his Favour no Decay:
Your Night of Grief is recompens'd
with Joy's returning Day.
6 But I, in proſp'rous Days preſum'd;
no ſudden Change I fear'd,
Whilſt in my Sunſhine of Succeſs
no low'ring Cloud appear'd.
7 But ſoon I found thy Favour, Lord,
my Empire's only Truſt;
For when thou hidd'ſt thy Face, I ſaw
my Honour laid in Duſt.
8 Then, as I vainly had preſum'd,
my Error I confeſs'd;
And thus, with ſupplicating Voice,
Thy Mercy's Throne addreſs'd:
9 "What Profit is there in my Blood,
"congeal'd in Death's cold Night?
"Can ſilent Aſhes ſpeak thy Praiſe,
"thy wond'rous Truth recite?
10 "Hear me, O Lord; in Mercy hear;
"thy wonted Aid extend:
"Do Thou ſend Help, on whom alone
"I can for Help depend."
11 'Tis done! Thou haſt my mournful Scene
to Songs and Dances turn'd;
Inveſted me in Robes of State,
who late in Sackcloth mourn'd.
12 Exalted thus, I gladly ſing
thy Praiſe in grateful Verſe;
And as thy Favours endleſs are,
thy endleſs Praiſe rehearſe.

PSALM XXXI.

1 DEFEND me, Lord, from Shame;
for ſtill I truſt in Thee:
As Juſt and Righteous is thy Name,
from Danger ſet me free.
2 Bow down thy gracious Ear,
and ſpeedy Succour ſend;

Do Thou my ſtedfaſt Rock appear,
to ſhelter and defend.
3 Since Thou, when Foes oppreſs,
my Rock and Fortreſs art,
To guide me forth from this Diſtreſs,
thy wonted Help impart.
4 Releaſe me from the Snare
which they have cloſely laid;
Since I, O God, my Strength, repair
to Thee alone for Aid.
5 To Thee, the God of truth,
my Life, and all that's mine
(For Thou preſerv'dſt me from my Youth,)
I willingly reſign.
6 All vain Deſigns I hate,
of thoſe that truſt in Lies;
And ſtill my Soul, in ev'ry State,
to God for Succour flies.

PART II.

7 Thoſe Mercies Thou haſt ſhown,
I'll chearfully expreſs;
For Thou haſt ſeen my Streights, and known
my Soul in deep Diſtreſs.
8 When Keilah's treach'rous Race
did all my Strength incloſe,
Thou gav'ſt my Feet a larger Space,
to ſhun my watchful Foes.
9 Thy Mercy, Lord, diſplay,
and hear my juſt Complaint;
For both my Soul and Fleſh decay,
with Grief and Hunger faint.
10 Sad Thoughts my Life oppreſs;
my Years are ſpent in Groans;
My Sins have made my Strength decreaſe,
and ev'n conſum'd my Bones.
11 My Foes my Suff'rings mock'd;
my Neighbours did upbraid;
My Friends at Sight of me were ſhock'd,
and fled as Men diſmay'd.

12 For-

12 Forſook by all am I,
as dead, and out of Mind;
And like a ſhatter'd Veſſel lie,
whoſe Parts can ne'er be join'd.
13 Yet ſland'rous Words they ſpeak,
and ſeem my Pow'r to dread;
Whilſt they together Counſel take,
my guiltleſs Blood to ſhed.
14 But ſtill my ſtedfaſt Truſt
I on thy Help repoſe:
That Thou, my God, art good and juſt,
my Soul with Comfort knows.

PART III.

15 Whate'er Events betide,
thy Wiſdom times them all:
Then, Lord, thy Servant ſafely hide,
from thoſe that ſeek his Fall.
16 The Brightneſs of thy Face
to me, O Lord, diſcloſe;
And as thy Mercies ſtill increaſe,
preſerve me from my Foes.
17 Me from Diſhonour ſave,
who ſtill have call'd on Thee:
Let that, and Silence in the Grave,
the Sinner's Portion be.
18 Do Thou their Tongues reſtrain,
whoſe Breath in Lies is ſpent;
Whoſe falſe Reports, with proud Diſdain
againſt the Righteous vent.
19 How great thy Mercies are
to ſuch as fear thy Name!
Which Thou, for thoſe that truſt thy Care,
doſt to the World proclaim.
20 Thou keep'ſt them in thy Sight,
from proud Oppreſſors free:
From Tongues that do in Strife delight,
they are preſerv'd by Thee.
21 With Glory and Renown
God's Name be ever bleſt;

Whoſe

Whoſe Love in Keilah's well-fenc'd Town
was wond'rouſly expreſs'd!
22 I ſaid, in haſty Flight,
"I'm baniſh'd from thine Eyes;"
Yet ſtill thou kept'ſt me in thy Sight,
and heard'ſt my earneſt Cries.
23 Oh all ye Saints, the Lord
with eager Love purſue;
Who to the Juſt will Help afford,
and give the Proud their Due.
24 Ye that on God rely,
courageouſly proceed;
For he will ſtill your Hearts ſupply
with Strength in Time of Need.

PSALM XXXII.

1 HE's bleſt whoſe Sins have Pardon gain'd,
No more in Judgment to appear;
2 Whoſe Guilt Remiſſion has obtain'd,
and whoſe Repentance is ſincere.
3 While I conceal'd the fretting Sore,
my Bones conſum'd without Relief:
All Day did I with Anguiſh roar;
but no Complaints aſſwag'd my Grief.
4 Heavy on me thy Hand remain'd,
by Day and Night alike diſtreſs'd;
'Till quite of vital Moiſture drain'd,
like Land with Summer's Drought oppreſs'd.
5 No ſooner I my Wound diſclos'd,
the Guilt that tortur'd me within,
But thy Forgiveneſs interpos'd,
and Mercy's healing Balm pour'd in.
6 True Penitents ſhall thus ſucceed,
who ſeek Thee whilſt Thou may'ſt be found;
And, from the common Deluge freed,
ſhall ſee remorſeleſs Sinners drown'd.
7 Thy Favour, Lord, in all Diſtreſs,
my Tow'r of Refuge I muſt own:

Thou

Thou shalt my haughty Foes suppress,
and me with Songs of Triumph crown.
8 In my Instruction then confide,
you that would Truth's safe Path descry:
Your Progress I'll securely guide,
and keep you in my watchful Eye.
9 Submit yourselves to Wisdom's Rule,
like Men that Reason have attain'd;
Not like th' ungovern'd Horse and Mule,
whose Fury must be curb'd and rein'd.
10 Sorrows on Sorrows multiply'd,
the harden'd Sinner shall confound,
But them, who in his Truth confide,
Blessings of Mercy shall surround.
11 His Saints that have perform'd his Laws,
their Life in Triumph shall employ;
Let them (as they alone have Cause)
in grateful Raptures shout for Joy.

PSALM XXXIII.

1 LET all the Just to God with Joy,
their chearful Voices raise;
For well the Righteous it becomes
to sing glad Songs of Praise.
2, 3 Let Harps, and Psalteries, and Lutes,
in joyful Concert meet;
And new-made Songs of loud Applause
the Harmony complete.
4, 5 For faithful is the Word of God;
his Works with Truth abound;
He Justice loves; and all the Earth
is with his Goodness crown'd.
6 By his Almighty Word, at first,
Heav'n's glorious Arch was rear'd;
And all the beauteous Hosts of Light
at his Command appear'd.
7 The swelling Floods together roll'd,
he makes in Heaps to lie;
And lays, as in a Store-house safe,
the wat'ry Treasures by.

8, 9 Let

8, 9 Let Earth, and all that dwell therein,
before him trembling ſtand:
For, when he ſpake the Word, 'twas made;
'twas fix'd at his Command.
10 He, when the Heathen cloſely plot,
their Counſels undermines;
His Wiſdom ineffectual makes
the People's raſh Deſigns.
11 Whate'er the mighty Lord decrees,
ſhall ſtand for ever ſure;
The ſettled Purpoſe of his Heart
to Ages ſhall endure.

PART II.

12 How happy then are they, to whom
the Lord for God is known!
Whom he, from all the World beſides,
has choſen for his own.
13, 14, 15 He all the Nations of the Earth,
from Heav'n, his Throne, ſurvey'd;
He ſaw their Works, and view'd their Thoughts;
by him their Hearts were made.
16, 17 No King is ſafe by num'rous Hoſts,
their Strength the Strong deceives;
No manag'd Horſe, by Force or Speed
his warlike Rider ſaves.
18, 19 'Tis God, who thoſe that truſt in him
beholds with gracious Eyes:
He frees their Soul from Death; their Want
in time of Dearth ſupplies.
20, 21 Our Soul on God with Patience waits;
our Help and Shield is He:
Then, Lord, let ſtill our Hearts rejoice,
becauſe we truſt in Thee.
22 The Riches of thy Mercy, Lord,
do Thou to us extend;
Since we, for all we want or wiſh,
on Thee alone depend.

PSALM XXXIV.

1 THRO' all the changing Scenes of Life,
in Trouble and in Joy;
The Praiſes of my God ſhall ſtill
my Heart and Tongue employ.
2 Of his Deliv'rance I will boaſt,
'till all that are diſtreſt,
From my Example Comfort take,
and charm their Griefs to reſt.
3 O! magnify the Lord with me,
with me exalt his Name:
4 When in Diſtreſs to him I call'd,
he to my Reſcue came.
5 Their drooping Hearts were ſoon refreſh'd,
who look'd to him for Aid.
Deſir'd Succeſs in ev'ry Face
a chearful Air diſplay'd.
6 " Behold (ſay they) behold the Man
" whom Providence reliev'd;
" So dangerouſly with Woes beſet,
" ſo wond'rouſly retriev'd!"
7 The Hoſts of God encamp around
the Dwellings of the Juſt;
Deliv'rance he affords to all
who on his Succour truſt.
8 O! make but Trial of his Love,
Experience will decide
How bleſt they are, and only they,
who in his Truth confide.
9 Fear him, ye Saints, and you will then
have nothing elſe to fear;
Make you his Service your Delight,
he'll make your Wants his Care.
10 While hungry Lions lack their Prey,
the Lord will Food provide
For ſuch as put their Truſt in him,
and ſee their Needs ſupply'd.

PART II.

11 Approach, ye piouſly diſpos'd,
and my Inſtruction hear;
I'll teach you the true Diſcipline
of his religious Fear.
12 Let him who Length of Life deſires,
and proſp'rous Days would ſee,
13 From ſland'ring Language keep his Tongue,
his Lips from Falſhood free.
14 The crooked Paths of Vice decline,
and Virtue's Ways purſue:
Eſtabliſh Peace, where 'tis begun;
and where 'tis loſt, renew.
15 The Lord from Heav'n beholds the Juſt
with favourable Eyes;
And when diſtreſs'd, his gracious Ear
is open to their Cries;
16 But turns his wrathful Look on thoſe
whom Mercy can't reclaim,
To cut them off, and from the Earth
blot out their hated Name.
17 Deliv'rance to his Saints he gives,
when his Relief they crave:
18 He's nigh to heal the broken Heart,
and contrite Spirit ſave.
19 The Wicked oft, but ſtill in vain,
againſt the Juſt conſpire;
20 For under their Affliction's Weight,
he keeps their Bones intire.
21 The Wicked from their wicked Arts
their Ruin ſhall derive;
Whilſt righteous Men, whom they deteſt,
ſhall them and theirs ſurvive.
22 For God preſerves the Souls of thoſe,
who on his Truth depend;
To them, and their Poſterity,
his Bleſſings ſhall deſcend.

PSALM XXXV.

1 AGAINST all thoſe that ſtrive with me,
O Lord, aſſert my Right;
With ſuch as War unjuſtly wage,
do Thou my Battles fight.
2 Thy Buckler take, and bind thy Shield
upon thy warlike Arm:
Stand up, my God, in my Defence,
and keep me ſafe from Harm.
3 Bring forth thy Spear; and ſtop their Courſe,
that haſte my Blood to ſpill;
Say to my Soul, "I am thy Health,
"and will preſerve thee ſtill."
4 Let them with Shame be cover'd o'er,
who my Deſtruction ſought;
And ſuch as did my Harm deviſe,
be to Confuſion brought.
5 Then ſhall they fly, diſpers'd like Chaff,
before the driving Wind:
God's vengeful Miniſter of Wrath
ſhall follow cloſe behind.
6 And when, through dark and ſlipp'ry Ways,
they ſtrive his Rage to ſhun,
His vengeful Miniſters of Wrath
ſhall goad them as they run:
7 Since unprovok'd by any Wrong,
they hid their treach'rous Snare;
And for my harmleſs Soul a Pit
did without Cauſe prepare;
8 Surpriz'd by Miſchiefs unforeſeen,
by their own Arts betray'd,
Their Feet ſhall fall into the Net,
which they for me have laid.
9 Whilſt my glad Soul ſhall God's great Name,
for this Deliv'rance bleſs;
And by his ſaving Health ſecur'd,
its grateful Joy expreſs.
10 My very Bones ſhall ſay, "O Lord,
"Who can compare with Thee?

" Who ſett'ſt the poor and helpleſs Man
" from ſtrong Oppreſſors free!"

PART II.

11 Falſe Witneſſes, with forg'd Complaints,
againſt my Truth combin'd;
And to my Charge ſuch Things they laid
as I had ne'er deſign'd.
12 The Good which I to them had done,
with Evil they repaid;
And did, by Malice undeſerv'd,
my harmleſs Life invade.
13 But as for me, when they were ſick,
I ſtill in Sackcloth mourn'd;
I pray'd and faſted, and my Pray'r
to my own Breaſt return'd.
14 Had they my Friends or Brethren been,
I could have done no more;
Nor with more decent Signs of Grief
a Mother's Loſs deplore.
15 How diff'rent did their Carriage prove,
in Times of my Diſtreſs!
When they, in Crowds together met,
did ſavage Joy expreſs.
The Rabble too, in num'rous Throngs,
by their Example came;
And ceas'd not with reviling Words
to wound my ſpotleſs Fame.
16 Scoffers, that noble Tables haunt,
and earn their Bread with Lies,
Did gnaſh their Teeth, and ſland'ring Jeſts
maliciouſly deviſe.
17 But, Lord, how long wilt Thou look on?
on my Behalf appear;
And ſave my guiltleſs Soul, which they
like rav'ning Beaſts would tear.

PART III.

18 So I, before the liſt'ning World,
ſhall grateful Thanks expreſs;

And when their great Aſſembly meets,
thy Name with Praiſes bleſs.
19 Lord, ſuffer not my cauſeleſs Foes,
who me unjuſtly hate,
With open Joy, or ſecret Signs,
to mock my ſad Eſtate.
20 For they, with Hearts averſe from Peace,
induſtriouſly deviſe
Againſt the Men of quiet Minds
to forge malicious Lies.
21 Nor with theſe private Arts content,
aloud they vent their Spite;
And ſay, "At laſt we found him out,
"he did it in our Sight."
22 But Thou, who doſt both them and me
with righteous Eyes ſurvey,
Aſſert my Innocence, O Lord,
and keep not far away.
23 Stir up Thyſelf; in my Behalf,
to Judgment, Lord, awake:
Thy righteous Servant's Cauſe, O God,
to thy Deciſion take.
24 Lord, as my Heart has upright been,
let me thy Juſtice find:
Nor let my cruel Foes obtain
the Triumphs they deſign'd.
25 O! let them not, amongſt themſelves
in boaſting Language ſay,
"At length our Wiſhes are complete;
"At laſt he's made our Prey."
26 Let ſuch as in my Harm rejoic'd,
for Shame their Faces hide;
And foul Diſhonour wait on thoſe
that proudly me defy'd.
27 Whilſt they with chearful Voices ſhout,
who my juſt Cauſe befriend;
And bleſs the Lord, who loves to make
Succeſs his Saints attend.

28 So

28 So ſhall my Tongue thy Judgments ſing,
inſpir'd with grateful Joy;
And chearful Hymns of Praiſe to Thee,
ſhall all my Days employ.

PSALM XXXVI.

1 MY crafty Foe, with flatt'ring Art,
his wicked Purpoſe would diſguiſe:
But Reaſon whiſpers to my Heart,
no Fear of God's before his Eyes.
2 He ſooths himſelf, retir'd from Sight;
ſecure he thinks his treach'rous Game:
'Till his dark Plots, expos'd to Light,
their falſe Contriver brand with Shame.
3 In Deeds he is my Foe confeſs'd,
whilſt with his Tongue he ſpeaks me fair:
True Wiſdom's baniſh'd from his Breaſt,
and Vice has ſole Dominion there.
4 His wakeful Malice ſpends the Night
in forging his accurs'd Deſigns;
His obſtinate, ungen'rous Spite
no execrable Means declines.
5 But, Lord, thy Mercy, my ſure Hope,
the higheſt Orb of Heav'n tranſcends;
Thy ſacred Truth's unmeaſur'd Scope
beyond the ſparkling Skies extends.
6 Thy Juſtice like the Hills remains;
unfathom'd Depths thy Judgments are;
Thy Providence the World ſuſtains;
the whole Creation is thy Care.
7 Since of thy Goodneſs all partake,
with what Aſſurance ſhould the Juſt
Thy ſhelt'ring Wings their Refuge make,
and Saints to thy Protection truſt.
8 Such Gueſts ſhall to thy Courts be led,
to banquet on thy Love's Repaſt;
And drink, as from a Fountain's Head,
of Joys that ſhall for ever laſt.
9 With Thee the Springs of Life remain;
thy Preſence is eternal Day:

10 O! let thy Saints thy Favour gain;
to upright Hearts thy Truth display.
11 Whilst Pride's insulting Foot would spurn,
and wicked Hands my Life surprise;
12 Their Mischief on themselves return;
down, down they're fall'n, no more to rise.

PSALM XXXVII.

1 THO' wicked Men grow rich or great,
Yet let not their successful State
thy Anger or thy Envy raise.
2 For they, cut down like tender Grass,
Or like young Flow'rs, away shall pass,
whose blooming Beauty soon decays.
3 Depend on God, and Him obey;
So thou within the Land shalt stay,
secure from Danger, and from Want:
4 Make his Commands thy chief Delight,
And He, thy Duty to requite,
shall all thy earnest Wishes grant.
5 In all thy Ways trust thou the Lord,
And He will needful Help afford
to perfect ev'ry just Design:
6 He'll make, like Light serene and clear,
Thy clouded Innocence appear,
and as a Mid-day Sun to shine.
7 With quiet Mind on God depend,
And patiently for him attend;
nor let thy Anger fondly rise,
Tho' wicked Men with Wealth abound,
And with Success the Plots are crown'd,
which they maliciously devise.
8 From Anger cease, and Wrath forsake;
Let no ungovern'd Passion make
thy wav'ring Heart espouse their Crime:
9 For God shall sinful Men destroy:
Whilst only they the Land enjoy,
who trust in him, and wait his Time.

10 How

10 How ſoon ſhall wicked Men decay!
Their Place ſhall vaniſh quite away,
nor by the ſtricteſt Search be found;
11 Whilſt humble Souls poſſeſs the Earth,
Rejoicing ſtill with godly Mirth,
with Peace and Plenty always crown'd.

PART II.

12 While ſinful Crowds, with falſe Deſign,
Againſt the righteous Few combine,
and gnaſh their Teeth, and threat'ning ſtand;
13 God ſhall their empty Plots deride,
And laugh at their defeated Pride;
He ſees their Ruin near at hand.
14 They draw the Sword, and bend the Bow,
The Poor and Needy to o'erthrow,
and Men of upright Hearts to ſlay;
15 But their ſtrong Bows ſhall ſoon be broke,
Their ſharpen'd Weapons mortal Stroke
thro' their own Hearts ſhall force its Way.
16 A Little, with God's Favour bleſs'd,
That's by one righteous Man poſſeſs'd,
the Wealth of many Bad excels;
17 For God ſupports the juſt Man's Cauſe,
But as for thoſe that break his Laws,
their unſucceſsful Pow'r he quells.
18 His conſtant Care the Upright guides,
And over all their Life preſides;
their Portion ſhall for ever laſt:
19 They, when Diſtreſs o'erwhelms the Earth,
Shall be unmov'd, and ev'n in Dearth
the happy Fruits of Plenty taſte.
20 Not ſo the wicked Man, and thoſe
Who proudly dare God's Will oppoſe:
Deſtruction is their hapleſs Share:
Like Fat of Lambs, their Hopes, and they,
Shall in an Inſtant melt away,
and vaniſh into Smoke and Air.

PART

PART III.

21 While Sinners, brought to ſad Decay,
Still borrow on, and never pay;
the Juſt have Will and Pow'r to give:
22 For ſuch as God vouchſafes to bleſs,
Shall peaceably the Earth poſſeſs;
and thoſe he curſes ſhall not live.
23 The good Man's Way is God's Delight;
He orders all the Steps aright
of him that moves by his Command:
24 Though he ſometimes may be diſtreſs'd;
Yet ſhall he ne'er be quite oppreſs'd;
for God upholds him with his Hand.
25 From my firſt Youth, 'till Age prevail'd,
I never ſaw the Righteous fail'd,
or Want o'ertake his num'rous Race;
26 Becauſe Compaſſion fill'd his Heart,
And he did chearfully impart;
God made his Offspring's Wealth increaſe.
27 With Caution ſhun each wicked Deed,
In Virtue's Ways with Zeal proceed,
and ſo prolong your happy Days:
28 For God, who Judgment loves, does ſtill
Preſerve his Saints ſecure from Ill,
while ſoon the wicked Race decays.
29, 30, 31 The Upright ſhall poſſeſs the Land,
His Portion ſhall for Ages ſtand,
his Mouth with Wiſdom is ſupply'd:
His Tongue by Rules of Judgment moves,
His Heart the Law of God approves;
therefore his Footſteps never ſlide.

PART IV.

32 In wait the watchful Sinner lies,
In vain the Righteous to ſurpriſe;
in vain his Ruin doth decree:
33 God will not him defenceleſs leave,
To his Revenge expos'd, but ſave;
and when he's ſentenc'd, ſet him free.

34 Wait

34 Wait ſtill on God; keep his Command;
and thou exalted in the Land,
thy bleſt Poſſeſſion ne'er ſhall quit;
The Wicked ſoon deſtroy'd ſhall be,
And at his diſmal Tragedy
thou ſhalt a ſafe Spectator ſit.
35 The Wicked I in Pow'r have ſeen,
And, like a Bay-tree, freſh and green,
that ſpreads its pleaſant Branches round:
36 But he was gone as ſwift as Thought,
And tho' in ev'ry Place I ſought,
no Sign or Track of him I found.
37 Obſerve the perfect Man with Care,
And mark all ſuch as upright are;
their rougheſt Days in Peace ſhall end:
38 While on the latter End of thoſe,
Who dare God's ſacred Will oppoſe,
a common Ruin ſhall attend.
39 God to the Juſt will Aid afford:
Their only Safeguard is the Lord;
their Strength in Time of Need is He:
40 Becauſe on Him they ſtill depend,
The Lord will timely Succour ſend,
and from the Wicked ſet them free.

PSALM XXXVIII.

1 THY chaſt'ning Wrath, O Lord, reſtrain,
tho' I deſerve it all;
Nor let at once on me the Storm
of thy Diſpleaſure fall.
2 In ev'ry wretched Part of me
thy Arrows deep remain;
Thy heavy Hand's affliƈting Weight
I can no more ſuſtain.
3 My Fleſh is one continu'd Wound,
thy Wrath ſo fiercely glows;
Betwixt my Puniſhment and Guilt,
my Bones have no Repoſe.

4 My

4 My Sins, which to a Deluge ſwell,
my ſinking Head o'erflow;
And, for my feeble Strength to bear,
too vaſt a Burthen grow.
5 Stench and Corruption fill my Wounds,
my Folly's juſt Return;
6 With Trouble I am warp'd and bow'd,
and all Day long I mourn.
7 A loath'd Diſeaſe afflicts my Loins,
infecting ev'ry Part;
8 With Sickneſs worn, I groan and roar,
thro' Anguiſh of my Heart.
9 But, Lord, before thy ſearching Eyes
all my Deſires appear;
And ſure my Groans have been too loud,
not to have reach'd thine Ear.
10 My Heart's oppreſs'd, my Strength decay'd,
my Eyes depriv'd of Light:
11 Friends, Lovers, Kinſmen, gaze aloof
on ſuch a diſmal Sight.
12 Mean while, the Foes that ſeek my Life,
their Snares to take me ſet;
Vent Slanders, and contrive all Day
to forge ſome new Deceit.
13 But I, as if both death and dumb,
nor heard, nor once reply'd;
14 Quite deaf and dumb, like one whoſe Tongue
with conſcious Guilt is ty'd.
15 For, Lord, to Thee I do appeal,
my Innocence to clear;
Aſſur'd that Thou, the righteous God,
my injur'd Cauſe will hear.
16 "Hear me," ſaid I, "leſt my proud Foes
"a ſpiteful Joy diſplay;
"Inſulting, if they ſee my Foot
"but once to go aſtray."
17 And with continual Grief oppreſs'd,
to ſink I now begin:

18 To Thee, O Lord, I will confeſs,
to Thee bewail my Sin.
19 But whilſt I languiſh, my proud Foes
their Strength and Vigour boaſt;
And they who hate me without Cauſe,
are grown a dreadful Hoſt.
20 Ev'n they, whom I oblig'd, return
my Kindneſs with Deſpite;
And are my Enemies, becauſe
I chooſe the Path that's right.
21 Forſake me not, O Lord, my God,
nor far from me depart;
22 Make haſte to my Relief, O Thou,
who my Salvation art.

PSALM XXXIX.

1 REſolv'd to watch o'er all my Ways,
I kept my Tongue in Awe;
I curb'd my haſty Words, when I
the proſp'rous Wicked ſaw.
2 Like one that's dumb, I ſilent ſtood,
and did my Tongue refrain
From good Diſcourſe; but that Reſtraint
increas'd my inward Pain.
3 My Heart did glow, which working Thoughts
did hot and reſtleſs make;
And warm Reflections fann'd the Fire,
'till thus at length I ſpake:
4 Lord, let me know my Term of Days,
how ſoon my Life will end;
The wond'rous Train of Ills diſcloſe
which this frail State attend.
5 My Life, thou know'ſt, is but a Span,
a Cypher ſums my Years;
And ev'ry Man, in beſt Eſtate,
but Vanity appears.
6 Man, like a Shadow, vainly walks,
with fruitleſs Cares oppreſs'd:
He heaps up Wealth, but cannot tell
by whom 'twill be poſſeſs'd.

7 Why

7 Why ſhould I then on worthleſs Toys,
with anxious Care attend?
On thee alone my ſtedfaſt Hope
ſhall ever, Lord, depend.
8, 9 Forgive my Sins; nor let me ſcorn'd
by fooliſh Sinners be;
For I was dumb, and murmur'd not,
becauſe 'twas done by Thee.
10 The dreadful Burthen of thy Wrath
in Mercy ſoon remove;
Leſt my frail Fleſh too weak to bear,
the heavy Load ſhould prove.
11 For when thou chaſt'neſt Man for Sin,
Thou mak'ſt his Beauty fade
(So vain a Thing is he!) like Cloth
by fretting Moths decay'd.
12 Lord, hear my Cry, accept my Tears,
and liſten to my Pray'r,
Who ſojourn like a Stranger here,
as all my Fathers were.
13 O! ſpare me yet a little Time;
my waſted Strength reſtore;
Before I vaniſh quite from hence,
and ſhall be ſeen no more.

PSALM XL.

1 I Waited meekly for the Lord,
'till he vouchſaf'd a kind Reply;
Who did his gracious Ear afford,
and heard from Heav'n my humble Cry.
2 He took me from the diſmal Pit,
when founder'd deep in miry Clay;
On ſolid Ground he plac'd my Feet,
and ſuffer'd not my Steps to ſtray.
3 The Wonders he for me has wrought,
ſhall fill my Mouth with Songs of Praiſe;
And others, to his Worſhip brought,
to Hopes of like Deliv'rance raiſe.
4 For Bleſſings ſhall that Man reward,
who on th' Almighty Lord relies;

Who treats the Proud with Diſregard,
and hates the Hypocrite's Diſguiſe.
5 Who can the wond'rous Works recount,
which Thou, O God, for us haſt wrought?
The Treaſures of thy Love ſurmount
the Pow'r of Numbers, Speech, and Thought.
6 I've learnt that Thou haſt not deſir'd
Off'rings and Sacrifice alone;
Nor Blood of guiltleſs Beaſts requir'd,
for Man's Tranſgreſſion to atone.
7 I therefore come—come to fulfil
the Oracles thy Books impart:
8 'Tis my Delight to do thy Will;
thy Law is written in my Heart.

PART II.

9 In full Aſſemblies I have told
thy Truth and Righteouſneſs at large;
Nor did, Thou know'ſt, my Lips with-hold
from utt'ring what Thou gav'ſt in Charge:
10 Nor kept within my Breaſt confin'd
thy Faithfulneſs and ſaving Grace;
But preach'd thy Love, for All deſign'd,
that All might That, and Truth embrace.
11 Then let thoſe Mercies I declar'd
to others, Lord, extend to me:
Thy Loving-kindneſs my Reward,
thy Truth my ſafe Protection be.
12 For I with Troubles am diſtreſs'd,
too vaſt and numberleſs to bear;
Nor leſs with Loads of Guilt oppreſs'd,
that plunge and ſink me to Deſpair.
As ſoon, alas! I may recount
the Hairs on this afflicted Head;
My vanquiſh'd Courage they ſurmount,
and fill my drooping Heart with Dread.

PART III.

13 But, Lord, to my Relief draw near;
for never was more preſſing Need;

In

In my Deliv'rance, Lord, appear,
and add to that Deliv'rance Speed.
14 Confuſion on their Heads return,
who to deſtroy my Soul combine;
Let them, defeated, bluſh and mourn,
enſnar'd in their own vile Deſign.
15 Their Doom let Deſolation be,
with Shame their Malice be repaid,
Who mock'd my Confidence in Thee,
and Sport of my Affliction made:
16 While thoſe who humbly ſeek thy Face,
to joyful Triumphs ſhall be rais'd;
And all who prize thy ſaving Grace,
with me reſound, The Lord be prais'd.
17 Thus, wretched tho' I am, and poor,
of me th' Almighty Lord takes Care:
Thou, God, who only canſt reſtore,
to my Relief with Speed repair.

PSALM XLI.

1 HAPPY the Man, whoſe tender Care
relieves the Poor diſtreſs'd:
When he's by Troubles compaſs'd round,
the Lord ſhall give him Reſt.
2 The Lord his Life, with Bleſſings crown'd,
in Safety ſhall prolong;
And diſappoint the Will of thoſe
that ſeek to do him Wrong.
3 If he in languiſhing Eſtate,
oppreſs'd with Sickneſs lie;
The Lord will eaſy make his Bed,
and inward Strength ſupply.
4 Secure of this, to Thee, my God,
I thus my Pray'r addreſs'd:
" Lord, for thy Mercy, heal my Soul,
" tho' I have much tranſgreſs'd."
5 My cruel Foes with ſland'ring Words,
attempt to wound my Fame:
" When ſhall he die (ſay they) and Men
" forget his very Name?"

6 Sup-

6 Suppoſe they formal Viſits make,
'tis all but empty Show;
They gather Miſchief in their Hearts,
and vent it where they go.
7, 8 With private Whiſpers, ſuch as theſe,
to hurt me they deviſe:
"A ſore Diſeaſe afflicts him now;
"he's fall'n, no more to riſe."
9 My own familiar Boſom-friend,
on whom I moſt rely'd,
Has me, whoſe daily Gueſt he was,
with open Scorn defy'd.
10 But Thou, my ſad and wretched State,
in Mercy, Lord, regard;
And raiſe me up, that all their Crimes
may meet their juſt Reward.
11 By this, I know thy gracious Ear
is open when I call;
Becauſe Thou ſuffer'ſt not my Foes
to triumph in my Fall.
12 Thy tender Care ſecures my Life
from Danger and Diſgrace;
And Thou vouchſaf'ſt to ſet me ſtill
before thy glorious Face.
13 Let therefore Iſrael's Lord and God
from Age to Age be bleſt;
And all the People's glad Applauſe
with loud Amens expreſt.

PSALM XLII.

1 AS pants the Hart for cooling Streams,
when heated in the Chace;
So longs my Soul, O God, for Thee,
and thy refreſhing Grace.
2 For Thee, my God, the living God,
my thirſty Soul doth pine;
O! when ſhall I behold thy Face,
Thou Majeſty Divine!
3 Tears are my conſtant Food, while thus
inſulting Foes upbraid:

" Deluded Wretch! where's now thy God?
" and where his promis'd Aid?"
4 I ſigh whene'er my muſing Thoughts
thoſe happy Days preſent,
When I with Troops of pious Friends
thy Temple did frequent.
When I advanc'd with Songs of Praiſe,
my ſolemn Vows to pay:
And led the joyful ſacred Throng,
that kept the Feſtal Day.
5 Why reſtleſs, why caſt down, my Soul?
truſt God, and he'll employ
His Aid for thee, and change theſe Sighs
to thankful Hymns of Joy.
6 My Soul's caſt down, O God! but thinks
on Thee and Sion ſtill;
From Jordan's Banks, from Hermon's Heights,
and Miſſar's humbler Hill.
7 One Trouble calls another on;
and burſting o'er my Head,
Fall ſpouting down, 'till round my Soul
a roaring Sea is ſpread.
8 But when thy Preſence, Lord of Life,
has once diſpell'd this Storm,
To Thee I'll Midnight Anthems ſing,
and all my Vows perform.
9 God of my Strength, how long ſhall I
like one forgotten mourn?
Forlorn, forſaken, and expos'd
to my Oppreſſors Scorn.
10 My Heart is pierc'd, as with a Sword,
whilſt thus my Foes upbraid,
" Vain Boaſter, where is now thy God?
and where his promis'd Aid?"
11 Why reſtleſs, why caſt down, my Soul?
hope ſtill: and thou ſhalt ſing
The Praiſe of Him who is thy God,
thy Health's eternal Spring.

PSALM

PSALM XLIII.

1 JUST Judge of Heav'n, againſt my Foes
do Thou aſſert my injur'd Right:
O! ſet me free, my God, from thoſe
that in Deceit and Wrong delight.
2 Since Thou art ſtill my only Stay,
why leav'ſt Thou me in deep Diſtreſs?
Why go I mourning all the Day,
whilſt me inſulting Foes oppreſs?
3 Let me with Light and Truth be bleſt;
be theſe my Guides, and lead the Way,
'Till on thy holy Hill I reſt,
and in thy ſacred Temple pray.
4 Then will I there freſh Altars raiſe
to God, who is my only Joy;
And well-tun'd Harps, with Songs of Praiſe,
ſhall all my grateful Hours employ.
5 Why then caſt down, my Soul? And why
ſo much oppreſs'd with anxious Care?
On God, thy God, for Aid rely;
who will thy ruin'd State repair.

PSALM XLIV.

1 O LORD, our Fathers oft have told
in our attentive Ears,
Thy Wonders in their Days perform'd,
and elder Times than theirs.
2 How Thou, to plant them here, didſt drive
the Heathen from this Land,
Diſpeopled by repeated Strokes
of thy avenging Hand.
3 For, not their Courage, nor their Sword,
to them Poſſeſſion gave;
Nor Strength, that from unequal Force,
their fainting Troops could ſave.
But thy Right-hand, and pow'rful Arm,
whoſe Succour they implor'd;
Thy Preſence with the choſen Race,
who thy great Name ador'd.

4 As Thee their God our Fathers own'd,
Thou art our Sov'reign King:
O! therefore, as Thou didſt to them,
to us Deliv'rance bring.
5 Thro' thy victorious Name, our Arms
the proudeſt Foes ſhall quell;
And cruſh them with repeated Strokes
as oft as they rebel.
6 I'll neither truſt my Bow nor Sword,
when I in Fight engage;
7 But Thee, who haſt my Foes ſubdu'd,
and ſham'd their ſpiteful Rage.
8 To Thee the Triumph we aſcribe,
from whence the Conqueſt came:
In God we will rejoice all Day,
and ever bleſs his Name.

PART II.

9 But Thou haſt caſt us off; and now
moſt ſhamefully we yield;
For Thou no more vouchſaf'ſt to lead
our Armies to the Field.
10 Since when to ev'ry upſtart Foe
we turn our Backs in Fight;
And with our Spoil their Malice feaſt,
who bear us antient Spite.
11 To Slaughter doom'd, we fall, like Sheep,
into their butch'ring Hands!
Or (what's more wretched yet) ſurvive,
diſpers'd thro' Heathen Lands.
12 Thy People Thou haſt ſold for Slaves;
and ſet their Price ſo low,
That not thy Treaſure by the Sale,
but their Diſgrace may grow.
13, 14 Reproach'd by all the Nations round,
the Heathens By-word grown;
Whoſe Scorn of us is both in Speech,
and mocking Geſtures ſhown.
15 Confuſion ſtrikes me blind; my Face
in conſcious Shame I hide;

16 While

16 While we are ſcoff'd, and God blaſphem'd,
by their licentious Pride.

PART III.

17 On us this Heap of Woe is fall'n;
all this we have endur'd:
Yet have not, Lord, renounc'd thy Name,
or Faith to Thee abjur'd:
18 But in thy righteous Paths have kept
our Hearts and Steps with Care;
19 Tho' Thou haſt broken all our Strength,
and we almoſt deſpair.
20 Could we, forgetting thy great Name,
on other Gods rely,
21 And not the Searcher of all Hearts
the treach'rous Crime deſcry?
22 Thou ſee'ſt what Suff'rings for thy Sake,
we ev'ry Day ſuſtain;
All ſlaughter'd, or reſerv'd like Sheep
appointed to be ſlain.
23 Awake, ariſe; let ſeeming Sleep
no longer Thee detain;
Nor let us, Lord, who ſue to Thee,
for ever ſue in vain.
24 O! wherefore hideſt Thou thy Face
from our afflicted State?
25 Whoſe Souls and Bodies ſink to Earth
with Grief's oppreſſive Weight.
26 Ariſe, O Lord, and timely Haſte
to our Deliv'rance make:
Redeem us, Lord; if not for ours,
yet for thy Mercy's ſake.

PSALM XLV.

1 WHILE I the King's loud Praiſe rehearſe,
indited by my Heart,
My Tongue is like the Pen of him
that writes with ready Art.
2 How matchleſs is thy Form, O King!
thy Mouth with Grace o'erflows;

Becauſe freſh Bleſſings God on thee
eternally beſtows.
3 Gird on thy Sword, moſt mighty Prince;
and clad in rich Array,
With glorious Ornaments of Pow'r,
majeſtic Pomp diſplay.
4 Ride on in State, and ſtill protect
the Meek, the Juſt, and True;
Whilſt thy Right-hand, with ſwift Revenge,
does all thy Foes purſue.
5 How ſharp thy Weapons are to them
that dare thy Pow'r oppoſe!
Down, down they fall, while thro' their Heart,
the feather'd Arrow goes.
6 But thy firm Throne, O God, is fix'd,
for ever to endure:
Thy Sceptre's Sway ſhall always laſt,
by righteous Laws ſecure.
7 Becauſe thy Heart, by Juſtice led,
did upright Ways approve,
And hated ſtill the crooked Paths,
where wand'ring Sinners rove;
Therefore did God, thy God, on thee
the Oil of Gladneſs ſhed;
And has above thy Fellows round,
advanc'd thy lofty Head.
8 With Caſſia, Aloës, and Myrrh,
thy royal Robes abound;
Which, from the ſtately Wardrobe brought,
ſpread grateful Odours round.
9 Among the honourable Train
did princely Virgins wait;
The Queen was plac'd at thy Right-hand,
in golden Robes of State.

PART II.

10 But thou, O royal Bride, give Ear,
and to my Words attend;
Forget thy native Country now,
and ev'ry former Friend.

11 So

11 So ſhall thy Beauty charm the King,
nor ſhall his Love decay!
For he is now become thy Lord,
to him due Rev'rence pay.
12 The Tyrian Matrons, rich and proud,
ſhall humble Preſents make;
And all the wealthy Nations ſue
thy Favour to partake.
13 The King's fair Daughter's beauteous Soul
all inward Graces fill:
Her Raiment is of pureſt Gold,
adorn'd with coſtly Skill.
14 She, in her Nuptial Garments dreſs'd,
with Needles richly wrought,
Attended by her Virgin Train,
ſhall to the King be brought.
15 With all the State of ſolemn Joy
the Triumph moves along;
'Till with wide Gates, the royal Court
receives the pompous Throng.
16 Thou, in thy royal Father's room,
muſt princely Sons expect;
Whom thou to diff'rent Realms may'ſt ſend,
to govern and protect.
17 Whilſt this my Song to future Times
tranſmits thy glorious Name;
And makes the World, with one Conſent,
thy laſting Praiſe proclaim.

PSALM XLVI.

1 GOD is our Refuge in Diſtreſs;
A preſent Help when Dangers preſs:
In him, undaunted, we'll confide;
2, 3 Tho' Earth were from her Centre toſt,
And Mountains in the Ocean loſt,
torn piece-meal by the roaring Tide.
4 A gentler Stream with Gladneſs ſtill
The City of our Lord ſhall fill,
the royal Seat of God moſt High:

5 God dwells in Sion, whose fair Tow'rs,
Shall mock th' Assaults of earthly Pow'rs,
while his Almighty Aid is nigh.
6 In Tumults when the Heathen rag'd,
And Kingdoms War against us wag'd,
He thunder'd, and dispers'd their Pow'rs.
7 The Lord of Hosts conducts our Arms,
Our Tow'r of Refuge in Alarms,
our Fathers Guardian-God and ours.
8 Come, see the Wonders he has wrought,
On Earth what Desolation brought;
9 How he has calm'd the jarring World:
He broke the warlike Spear and Bow;
With them their thund'ring Chariots too,
into devouring Flames were hurl'd.
10 Submit to God's Almighty Sway;
For him the Heathen shall obey,
and Earth her Sov'reign Lord confess.
11 The Lord of Hosts conducts our Arms,
Our Tow'r of Refuge in Alarms,
as to our Fathers in Distress.

PSALM XLVII.

1, 2 O All ye People, clap your Hands,
and with triumphant Voices sing;
No Force the mighty Pow'r withstands,
of God, the universal King.
3, 4 He shall opposing Nations quell,
and with Success our Battles fight;
Shall fix the Place where we must dwell,
the Pride of Jacob, his Delight.
5, 6 God is gone up, our Lord and King,
with Shouts of Joy, and Trumpets Sound,
To him repeated Praises sing,
and let the chearful Song go round.
7, 8 Your utmost Skill in Praise be shown,
for him who all the World commands,
Who sits upon his righteous Throne,
and spreads his Sway o'er Heathen Lands.

9 Our

9 Our Chiefs, and Tribes, that far from hence,
t'adore the God of Abr'am came,
Found him their conſtant ſure Defence.
How great and glorious is his Name!

PSALM XLVIII.

1 THE Lord, the only God, is great,
and greatly to be prais'd;
In Sion, on whoſe happy Mount
his ſacred Throne is rais'd.
2 Her Tow'rs, the Joy of all the Earth,
with beauteous Proſpect riſe;
On her North Side th' Almighty King's
imperial City lies.
3 God in her Palaces is known:
his Preſence is her Guard:
4 Confed'rate Kings withdrew their Siege,
and of Succeſs deſpair'd.
5 They view'd her Walls, admir'd and fled,
with Grief and Terror ſtruck;
6 Like Women, whom the ſudden Pangs
of Travail had o'ertook.
7 No wretched Crew of Mariners
appear like them forlorn,
When Fleets from Tarſhiſh wealthy Coaſts
by Eaſtern Winds are torn.
8 In Sion we have ſeen perform'd
a Work that was foretold,
In Pledge that God, for Times to come,
his City will uphold.
9 Not in our Fortreſſes and Walls
did we, O God, confide;
But on the Temple fix'd our Hope,
in which Thou doſt reſide.
10 According to thy Sov'reign Name,
thy Praiſe thro' Earth extends;
Thy pow'rful Arm, as Juſtice guides,
chaſtiſes, or defends.
11 Let Sion's Mount with Joy reſound;
her Daughters all be taught,

In

In Songs his Judgments to extol,
who this Deliv'rance wrought.
12 Compaſs her Walls in ſolemn Pomp;
your Eyes quite round her caſt;
Count all her Tow'rs, and ſee if there
you find one Stone diſplac'd;
13 Her Forts and Palaces ſurvey;
obſerve their Order well;
That with Aſſurance to your Heirs,
this Wonder you may tell.
14 This God is ours, and will be ours,
whilſt we in him confide;
Who as he has preſerv'd us now,
'till Death will be our Guide.

PSALM XLIX.

1, 2 LET all the liſt'ning World attend,
and my Inſtructions hear:
Let High and Low, and Rich and Poor,
with one Conſent give Ear:
3 My Mouth, with ſacred Wiſdom fill'd,
ſhall good Advice impart;
The ſound Reſult of prudent Thoughts,
digeſted in my Heart.
4 To Parables of weighty Senſe
I will my Ear incline;
While to my tuneful Harp I ſing
dark Words of deep Deſign.
5 Why ſhould my Courage fail, in Times
of Danger, and of Doubt;
When Sinners, that would me ſupplant,
have compaſs'd me about?
6 Thoſe Men that all their Hope and Truſt
in Heaps of Treaſure place,
And boaſt in Triumph, when they ſee
their ill-got Wealth increaſe,
7 Are yet unable from the Grave
their deareſt Friend to free;
Nor can, by Force of coſtly Bribes,
reverſe God's firm Decree.

8, 9 Their

8, 9 Their vain Endeavours they muſt quit;
the Price is held too high:
No Sums can purchaſe ſuch a Grant,
that Man ſhould never die.
10 Not Wiſdom can the Wiſe exempt,
nor Fools their Folly ſave;
But both muſt periſh, and, in Death,
their Wealth to others leave.
11 For tho' they think their ſtately Seats
ſhall ne'er to Ruin fall;
But their Remembrance laſt in Lands,
which by their Names they call;
12 Yet ſhall their Fame be ſoon forgot,
how great ſoe'er their State:
With Beaſts their Memory, and they
ſhall ſhare one common Fate.

PART II.

13 How great their Folly is, who thus
abſurd Concluſions make!
And yet their Children, unreclaim'd,
repeat the groſs Miſtake.
14 They all, like Sheep to Slaughter led,
the Prey of Death are made;
Their Beauty, while the Juſt rejoice,
within the Grave ſhall fade.
15 But God will yet redeem my Soul;
and from the greedy Grave
His greater Pow'r ſhall ſet me free,
and to himſelf receive.
16 Then fear not thou, when worldly Men
in envy'd Wealth abound;
Nor tho' their proſp'rous Houſe increaſe,
with State and Honour crown'd.
17 For, when they're ſummon'd hence by Death,
they leave all this behind;
No Shadow of their former Pomp
within the Grave they find.
18 And yet they thought their State was bleſt,
caught in the Flatt'rer's Snare,

Who

Who praiſes thoſe that ſlight all elſe,
and of themſelves take Care.
19 In their Forefathers Steps they tread,
and when, like them, they die,
Their wretched Anceſtors and they
in endleſs Darkneſs lie.
20 For Man, how great ſoe'er his State,
unleſs he's truly wiſe,
As like a ſenſual Beaſt he lives,
ſo, like a Beaſt, he dies.

PSALM L.

1, 2 THE Lord hath ſpoke; the mighty God
Hath ſent his Summons all abroad,
from dawning Light, 'till Day declines:
The liſt'ning Earth his Voice hath heard,
And he from Sion hath appear'd,
where Beauty in Perfection ſhines.
3, 4 Our God ſhall come, and keep no more
Miſconſtru'd Silence, as before;
but waſting Flames before him ſend:
Around ſhall Tempeſts fiercely rage,
While he does Heav'n and Earth engage
his juſt Tribunal to attend.
5, 6 Aſſemble all my Saints to me,
(Thus runs the great Divine Decree)
that in my laſting Cov'nant live;
And Off'rings bring with conſtant Care,
(The Heav'ns his Juſtice ſhall declare;
for God himſelf ſhall Sentence give.
7 Attend, my People: Iſrael, hear;
Thy ſtrong Accuſer I'll appear;
thy God, thy only God, am I:
8 'Tis not of Off'rings I complain,
Which, daily in my Temple ſlain,
my ſacred Altar did ſupply.
9 Will this alone Atonement make?
No Bullock from thy Stall I'll take,
nor He-goat from thy Fold accept:

10 The

10 The Foreſt Beaſts, that range alone,
The Cattle too, are all my own,
that on a thouſand Hills are kept.
11 I know the Fowls, that build their Neſts
In craggy Rocks, and ſavage Beaſts,
that looſely haunt the open Fields:
12 If ſeiz'd with Hunger I could be,
I need not ſeek Relief from thee,
ſince the World's mine, and all it yields.
13 Think'ſt thou that I have any Need
On ſlaughter'd Bulls and Goats to feed,
to eat their Fleſh, and drink their Blood?
14 The Sacrifices I require,
Are Hearts which Love and Zeal inſpire,
and Vows with ſtricteſt Care made good.
15 In Time of Trouble call on me,
And I will ſet thee ſafe and free;
and thou Returns of Praiſe ſhalt make:
16 But to the Wicked thus ſaith God,
How dar'ſt thou teach my Laws abroad,
or in thy Mouth my Cov'nant take?
17 For ſtubborn thou, confirm'd in Sin,
Haſt Proof againſt Inſtruction been,
and of my Word didſt lightly ſpeak:
18 When thou a ſubtile Thief didſt ſee,
Thou gladly with him didſt agree,
and with Adult'rers didſt partake.
19 Vile Slander is thy chief Delight,
Thy Tongue, by Envy mov'd, and Spite,
deceitful Tales does hourly ſpread:
20 Thou doſt with hateful Scandal wound
Thy Brother, and with Lies confound
the Offspring of thy Mother's Bed.
21 Theſe Things didſt thou, whom ſtill I ſtrove
To gain with Silence, and with Love,
'till thou didſt wickedly ſurmiſe,
That I was ſuch a one as thou:
But I'll reprove and ſhame thee now,
and ſet thy Sins before thine Eyes.

22 Mark

22 Mark this, ye wicked Fools, leſt I
Let all my Bolts of Vengeance fly,
while none ſhall dare your Cauſe to own;
23 Who praiſes me, due Honour gives,
And to the Man that juſtly lives,
my ſtrong Salvation ſhall be ſhown.

PSALM LI.

1 HAVE Mercy, Lord, on me,
As Thou wert ever kind;
Let me, oppreſs'd with Loads of Guilt,
thy wonted Mercy find.
2, 3 Waſh off my ſoul Offence,
and cleanſe me from my Sin;
For I confeſs my Crime, and ſee
how great my Guilt has been.
4 Againſt Thee, Lord, alone,
and only in thy Sight,
Have I tranſgreſs'd; and tho' condemn'd,
muſt own thy Judgments right.
5 In Guilt each Part was form'd
of all this ſinful Frame;
In Guilt I was conceiv'd, and born
the Heir of Sin and Shame.
6 Yet Thou, whoſe ſearching Eye
does inward Truth require,
In ſecret didſt, with Wiſdom's Laws,
my tender Soul inſpire.
7 With Hyſſop purge me, Lord;
and ſo I clean ſhall be:
I ſhall with Snow in Whiteneſs vie,
when purify'd by Thee.
8 Make me to hear with Joy
thy kind forgiving Voice;
That ſo my Bones which Thou haſt broke,
may with freſh Strength rejoice.
9, 10 Blot out my crying Sins,
nor me in Anger view;
Create in me a Heart that's clean,
and upright Mind renew.

PART II.

11 Withdraw not Thou thy Help,
nor caſt me from thy Sight;
Nor let thy Holy Spirit take
its everlaſting Flight.
12 The Joy thy Favour gives
let me again obtain;
And let thy Spirit's firm Support
my fainting Soul ſuſtain.
13 So I thy righteous Ways
to Sinners will impart;
Whilſt my Advice ſhall wicked Men
to thy juſt Laws convert.
14 My Guilt of Blood remove,
my Saviour, and my God;
And my glad Tongue ſhall loudly tell
thy righteous Acts abroad.
15 Do thou unlock my Lips,
with Sorrow clos'd, and Shame;
So ſhall my Mouth thy wond'rous Praiſe
to all the World proclaim.
16 Could Scrifice atone,
whole Flocks and Herds ſhould die;
But on ſuch Off'rings Thou diſdain'ſt
to caſt a gracious Eye.
17 A broken Spirit is
by God moſt highly priz'd;
By him, a broken contrite Heart
ſhall never be deſpis'd.
18 Let Sion, Lord, thy Favour find,
of thy Good-will aſſur'd:
And thy own City flouriſh long,
by lofty Walls ſecur'd.
19 The Juſt ſhall then attend,
and pleaſing Tribute pay;
And Sacrifice of choiceſt Kind
upon thy Altar lay.

PSALM LII.

1 IN vain, O lawleſs Man of Might!
thou boaſt'ſt thyſelf in Ill;
Since God, the God in whom I truſt,
vouchſafes his Favour ſtill.
2 Thy wicked Tongue does ſland'rous Tales
maliciouſly deviſe,
And ſharper than a Razor ſet,
it wounds with treach'rous Lies.
3, 4 Thy Thoughts are more on Ill than Good,
on Lies than Truth employ'd;
Thy Tongue delights in Words, by which
the Guiltleſs are deſtroy'd.
5 God ſhall for ever blaſt thy Hopes,
and ſnatch thee ſoon away;
Nor in thy Dwelling-place permit,
nor in the World to ſtay.
6 The Juſt, with pious Fear, ſhall ſee
the Downfall of thy Pride;
And at thy ſudden Ruin laugh,
and thus thy Fall deride:
7 "See there the Man that haughty was,
"Who proudly God defy'd;
"Who truſted in his Wealth, and ſtill
"on wicked Arts rely'd."
8 But I am like thoſe Olive Plants
that ſhade God's Temple round;
And hope with his indulgent Grace
to be for ever crown'd.
9 So ſhall my Soul, with Praiſe, O God,
extol thy wond'rous Love;
And on thy Name with Patience wait;
for this thy Saints approve.

PSALM LIII.

1 THE wicked Fools muſt ſure ſuppoſe,
that God is but a Name:
This groſs Miſtake their Practice ſhows,
ſince Virtue all diſclaim.

2 The

2 The Lord look'd down from Heav'ns high Tow'r,
the Sons of Men to view,
To see if any own'd his Pow'r,
or Truth or Justice knew.
3 But all, he saw, were backward gone,
degen'rate grown, and base;
None for Religion car'd, not one
of all the sinful Race.
4 But are those Workers of Deceit
so dull and senseless grown,
That they like Bread my People eat,
and God's just Pow'r disown?
5 Their causeless Fears shall strangely grow;
and they, despis'd of God,
Shall soon be foil'd: His Hand shall throw
their shatter'd Bones abroad.
6 Would he his saving Pow'r employ
to break our servile Band,
Loud Shouts of universal Joy
should echo thro' the Land.

PSALM LIV.

1, 2 LORD, save me, for thy glorious Name;
and in thy Strength appear,
To judge my Cause; accept my Pray'r,
and to my Words give Ear.
3 Mere Strangers, whom I never wrong'd,
to ruin me design'd;
And cruel Men, that fear no God,
against my Soul combin'd.
4, 5 But God takes part with all my Friends;
and he's the surest Guard:
The God of Truth shall give my Foes
their Falshood's just Reward.
6 While I my grateful Off'rings bring,
and sacrifice with Joy;
And in his Praise my Time to come
delightfully employ.
7 From dreadful Danger and Distress
the Lord hath set me free:

Thro' him, ſhall I of all my Foes
the juſt Deſtruction ſee.

PSALM LV.

1 GIVE Ear, thou Judge of all the Earth,
and liſten when I pray:
Nor from thy humble Suppliant turn
thy glorious Face away.
2 Attend to this my ſad Complaint,
and hear my grievous Moans;
Whilſt I my mournful Caſe declare
with artleſs Sighs and Groans.
3 Hark, how the Foe inſults aloud!
how fierce Oppreſſors rage;
Whoſe ſland'rous Tongues with wrathful Hate
againſt my Fame engage.
4, 5 My Heart is rack'd with Pain, my Soul
with deadly Frights diſtreſs'd;
With Fear and Trembling compaſs'd round,
with Horror quite oppreſs'd.
6 How often wiſh'd I then, that I
the Dove's ſwift Wings could get;
That I might take my ſpeedy Flight,
and ſeek a ſafe Retreat.
7, 8 Then would I wander far from hence,
and in wild Deſarts ſtray,
'Till all this furious Storm were ſpent,
this Tempeſt paſt away.

PART II.

9 Deſtroy, O Lord, their ill Deſigns,
their Counſels ſoon divide;
For, thro' the City, my griev'd Eyes
have Strife and Rapine ſpy'd.
10 By Day and Night, on ev'ry Wall
they walk their conſtant Round;
And in the midſt of all her Strength,
are Grief and Miſchief found.
11 Whoe'er thro' ev'ry Part ſhall roam,
will freſh Diſorders meet;

Deceit

Deceit and Guile their conſtant Poſt
maintain in ev'ry Street.
12 For 'twas not any open Foe,
that falſe Reflections made:
For then I could with Eaſe have borne
the bitter Things he ſaid.
'Twas none who Hatred had profeſs'd,
that did againſt me riſe;
For then I had withdrawn myſelf
from his malicious Eyes.
13, 14 But 'twas ev'n thou, my Guide, my Friend,
whom tend'reſt Love did join;
Whoſe ſweet Advice I valu'd moſt,
whoſe Pray'rs were mix'd with mine.
15 Sure Vengeance, equal to their Crimes,
ſuch Traitors muſt ſurpriſe,
And ſudden Death requite thoſe Ills
they wickedly deviſe.
16, 17 But I will call on God, who ſtill
ſhall in my Aid appear:
At Morn, and Noon, and Night I'll pray,
and he my Voice ſhall hear.

PART III.

18 God has releas'd my Soul from thoſe
that did with me contend;
And made a num'rous Hoſt of Friends
my righteous Cauſe defend.
19 For he, who was my Help of old,
ſhall now his Suppliant hear;
And puniſh them, whoſe proſp'rous State
makes them no God to fear.
20 Whom can I truſt, if faithleſs Men
perfidiouſly deviſe
To ruin me, their peaceful Friend,
and break the ſtrongeſt Ties?
21 Tho' ſoft and melting are their Words,
their Hearts with War abound:
Their Speeches are more ſmooth than Oil,
and yet like Swords they wound.

22 Do thou, my Soul, on God depend,
and he ſhall thee ſuſtain:
He aids the Juſt, whom to ſupplant
the Wicked ſtrive in vain.
23 My Foes that trade in Lies and Blood,
ſhall all untimely die;
Whilſt I for Health and Length of Days,
on Thee, my God, rely.

PSALM LVI.

1 DO Thou, O God, in Mercy help,
for Man my Life purſues:
To cruſh me with repeated Wrongs,
he daily Strife renews.
2 Continually my ſpiteful Foes
to ruin me combine;
Thou ſee'ſt, who ſitt'ſt inthron'd on high,
what mighty Numbers join.
3 But, tho' ſometimes ſurpriz'd by Fear,
(on Danger's firſt Alarm);
Yet ſtill for Succour I depend
on thy Almighty Arm.
4 God's faithful Promiſe I ſhall praiſe,
on which I now rely:
In God I truſt, and truſting him,
the Arm of Fleſh defy.
5 They wreſt my Words, and make them ſpeak
a Senſe they never meant:
Their Thoughts are all, with reſtleſs Spite,
on my Deſtruction bent.
6 In cloſe Aſſemblies they combine,
and wicked Projects lay:
They watch my Steps, and lie in wait
to make my Soul their Prey.
7 Shall ſuch Injuſtice ſtill eſcape?
O righteous God, ariſe;
Let thy juſt Wrath (too long provok'd)
this impious Race chaſtiſe.
8 Thou numb'reſt all my wand'ring Steps,
ſince firſt compell'd to flee:

My

My very Tears are treasur'd up,
and registe'r'd by Thee.
9 When therefore I invoke thy Aid,
my Foes shall be o'erthrown;
For I am well assur'd that God
my righteous Cause will own.
10, 11 I'll trust God's Word, and so despise
the Force that Man can raise;
12 To Thee, O God, my Vows are due;
to Thee I'll render Praise.
13 Thou hast retriev'd my Soul from Death;
and Thou wilt still secure
The Life Thou hast so oft preserv'd,
and make my Footsteps sure.
That thus protected by thy Pow'r,
I may this Light enjoy;
And in the Service of my God
my lengthen'd Days employ.

PSALM LVII.

1 THY Mercy, Lord, to me extend:
On thy Protection I depend;
And to thy Wings for Shelter haste,
'Till this outrageous Storm is past.
2 To thy Tribunal, Lord, I fly,
Thou Sov'reign Judge, and God most High,
Who Wonders hast for me begun,
And wilt not leave thy Work undone.
3 From Heav'n protect me by thy Arm,
And shame all those who seek my Harm;
To my Relief thy Mercy send,
And Truth, on which my Hopes depend.
4 For I with savage Men converse,
Like hungry Lions wild and fierce;
With Men whose Teeth are Spears, their Words
Invenom'd Darts, and two-edg'd Swords.
5 Be Thou, O God, exalted high;
And, as thy Glory fills the Sky,
So let it be on Earth display'd;
'Till Thou art here, as there obey'd.

6 To take me, they their Net prepar'd,
And had almoſt my Soul enſnar'd;
But fell themſelves, by juſt Decree,
Into the Pit they made for me.
7 O God, my Heart is fix'd, 'tis bent,
Its thankful Tribute to preſent;
And, with my Heart, my Voice I'll raiſe
To Thee, my God, in Songs of Praiſe.
8 Awake, my Glory; Harp and Lute,
No longer let your Strings be mute:
And I, my tuneful Part to take,
Will with the early Dawn awake.
9 Thy Praiſes, Lord, I will reſound
To all the liſt'ning Nations round:
10 Thy Mercy higheſt Heav'n tranſcends;
Thy Truth beyond the Clouds extends.
11 Be Thou, O God, exalted high;
And, as thy Glory fills the Sky,
So let it be on Earth diſplay'd;
'Till Thou art here, as there obey'd.

PSALM LVIII.

1 SPEAK, O ye Judges of the Earth,
If juſt your Sentence be;
Or muſt not Innocence appeal
to Heav'n, from your Decree?
2 Your wicked Hearts and Judgments are
alike by Malice ſway'd;
Your griping Hands, by weighty Bribes,
to Violence betray'd.
3 To Virtue Strangers from the Womb,
their Infant Steps went wrong:
They prattled Slander, and in Lies
employ'd their liſping Tongue.
4 No Serpent of parch'd Afric's Breed
does ranker Poiſon bear;
The drowſy Adder will as ſoon
unlock his ſullen Ear.
5 Unmov'd by good Advice, and deaf
as Adders they remain;

From

From whom the ſkilful Charmer's Voice
can no Attention gain.
6 Defeat, O God, their threat'ning Rage,
and timely break their Pow'r:
Diſarm theſe growing Lions Jaws
e'er practis'd to devour.
7 Let now their Inſolence at Height,
like ebbing Tides be ſpent;
Their ſhiver'd Darts deceive their Aim,
when they their Bow have bent.
8 Like Snails, let them diſſolve to Slime;
like haſty Births become,
Unworthy to behold the Sun,
and dead within the Womb.
9 E'er Thorns can make the Fleſh-pots boil,
tempeſtuous Wrath ſhall come
From God, and ſnatch them hence alive,
to their eternal Doom.
10 The Righteous ſhall rejoice to ſee
their Crimes ſuch Vengeance meet;
And Saints in Perſecutors Blood
ſhall dip their harmleſs Feet.
11 Tranſgreſſors then, with Grief ſhall ſee
juſt Men Rewards obtain;
And own a God, whoſe Juſtice will
the guilty Earth arraign.

PSALM LIX.

1 DELIVER me, O Lord my God,
from all my ſpiteful Foes;
In my Defence oppoſe thy Pow'r
to theirs who me oppoſe.
2 Preſerve me from a wicked Race,
who make a Trade of Ill;
Protect me from remorſeleſs Men,
who ſeek my Blood to ſpill.
3 They lie in wait, and mighty Pow'rs
againſt my Life combine,
Implacable; yet, Lord, Thou know'ſt,
for no Offence of mine.

4 In Haſte they run about and watch
my guiltleſs Life to take:
Look down, O Lord, on my Diſtreſs,
and to my Help awake.
5 Lord God of Hoſts, and Iſrael's God,
their Heathen Rage ſuppreſs;
Relentleſs Vengeance take on thoſe
who ſtubbornly tranſgreſs.
6 At Ev'ning to beſet my Houſe,
like growling Dogs they meet;
While others through the City range,
and ranſack ev'ry Street.
7 Their Throats invenom'd Slander breathe;
their Tongues are ſharpen'd Swords:
"Who hears? (ſay they) or hearing dares
"reprove our lawleſs Words?"
8 But from thy Throne Thou ſhalt, O Lord,
their baffled Plots deride;
And ſoon to Scorn and Shame expoſe
their boaſted Heathen Pride.
9 On Thee I wait; 'tis on thy Strength
for Succour I depend:
'Tis Thou, O God, art my Defence,
who only canſt defend.
10 Thy Mercy, Lord, which has ſo oft
from Danger ſet me free,
Shall crown my Wiſhes, and ſubdue
my haughty Foes to me.
11 Deſtroy them not, O Lord, at once:
reſtrain thy 'vengeful Blow;
Leſt we, ungratefully, too ſoon
forget their Overthrow.
Diſperſe them through the Nations round,
by thy avenging Pow'r:
Do Thou bring down their haughty Pride,
O Lord, our Shield and Tow'r.
12 Now, in the Height of all their Hopes,
their Arrogance chaſtiſe;

Whoſe

Whoſe Tongues have ſinn'd without Reſtraint,
and Curſes join'd with Lies.
13 Nor ſhalt Thou, whilſt their Race endures,
thine Anger, Lord, ſuppreſs;
That diſtant Lands, by their juſt Doom,
may Iſrael's God confeſs.
14 At Ev'ning let them ſtill perſiſt,
like growling Dogs to meet;
Still wander all the City round,
and traverſe ev'ry Street.
15 Then, as for Malice now they do,
for Hunger let them ſtray;
And yell their vain Complaints aloud,
defeated of their Prey.
16 Whilſt early I thy Mercy ſing,
thy wond'rous Pow'r confeſs;
For Thou haſt been my ſure Defence,
my Refuge in Diſtreſs.
17 To Thee, with never-ceaſing Praiſe,
O God, my Strength, I'll ſing;
Thou art my God, the Rock from whence
my Health and Safety ſpring.

PSALM LX.

1 O GOD, who haſt our Troops diſpers'd,
Forſaking thoſe who left Thee firſt;
As we thy juſt Diſpleaſure mourn,
To us, in Mercy, Lord, return.
2 Our Strength, that firm as Earth did ſtand,
Is rent by thy avenging Hand:
O! heal the Breaches Thou haſt made:
We ſhake, we fall, without thy Aid!
3 Our Folly's ſad Effects we feel;
For, drunk with Diſcord's Cup, we reel.
4 But now, for them who Thee rever'd,
Thou haſt thy Truth's bright Banner rear'd.
5 Let thy Right-hand thy Saints protect:
Lord, hear the Pray'rs that we direct.
6 The Holy God has ſpoke; and I,
O'erjoy'd, on his firm Word rely.

To

To thee in Portions I'll divide
Fair Sichem's Soil, Samaria's Pride:
To Sichem, Succoth next I'll join,
And meaſure out her Vale by Line.
7 Manaſſeh, Gilead, both ſubſcribe
To my Commands, with Ephraim's Tribe;
Ephraim by Arms ſupports my Cauſe,
And Judah by religious Laws.
8 Moab my Slave and Drudge ſhall be,
Nor Edom from my Yoke get free;
Proud Paleſtine's imperious State
Shall humbly on our Triumph wait.
9 But who ſhall quell theſe mighty Pow'rs,
And clear my Way to Edom's Tow'rs?
Or through her guarded Frontiers tread
The Path that does to Conqueſt lead?
10 Ev'n Thou, O God, who haſt diſperſt
Our Troops (for we forſook Thee firſt,)
Thoſe whom Thou didſt in Wrath forſake,
Aton'd, Thou wilt victorious make.
11 Do Thou our fainting Cauſe ſuſtain;
For human Succours are but vain.
12 Freſh Strength and Courage God beſtows:
'Tis he treads down our proudeſt Foes.

PSALM LXI.

1 LORD, hear my Cry, regard my Pray'r,
which I, oppreſs'd with Grief,
2 From Earth's remoteſt Parts addreſs
to Thee for kind Relief.
O! lodge me ſafe, beyond the Reach
of perſecuting Pow'r;
3 Thou, who ſo oft from ſpiteful Foes
haſt been my ſhelt'ring Tow'r.
4 So ſhall I in thy ſacred Courts
ſecure from Danger lie;
Beneath the Covert of thy Wings,
all future Storms defy.
5 In Sign my Vows are heard, once more
I o'er thy Choſen reign!

6 O! bleſs with long and proſp'rous Life
the King Thou didſt ordain,
7 Confirm his Throne, and make his Reign
accepted in thy Sight:
And let thy Truth and Mercy both
in his Defence unite.
8 So ſhall I ever ſing thy Praiſe,
thy Name for ever bleſs;
Devote my proſp'rous Days to pay
the Vows of my Diſtreſs.

PSALM LXII.

1, 2 MY Soul for Help on God relies:
from him alone my Safety flows:
My Rock, my Health, that Strength ſupplies,
to bear the Shock of all my Foes.
3 How long will ye contrive my Fall,
which will but haſten on your own!
You'll totter like a broken Wall,
or Fence of uncemented Stone.
4 To make my envy'd Honours leſs,
they ſtrive with Lies, their chief Delight;
For they, tho' with their Mouths they bleſs,
in private curſe with inward Spite.
5, 6 But thou, my Soul, on God rely;
on him alone thy Truſt repoſe:
My Rock and Health will Strength ſupply,
to bear the Shock of all my Foes.
7 God does his ſaving Health diſpenſe,
and flowing Bleſſings daily ſend:
He is my Fortreſs and Defence,
on him my Soul ſhall ſtill depend.
8 In him, ye People, always truſt;
Before his Throne pour out your Hearts;
For God, the Merciful and Juſt,
his timely Aid to us imparts.
9 The Vulgar fickle are and frail;
the Great diſſemble and betray;

And,

And, laid in Truth's impartial Scale,
the lighteſt Things will both out-weigh.
10 Then truſt not in oppreſſive Ways;
by Spoil and Rapine grow not vain;
Nor let your Hearts, if Wealth increaſe,
be ſet too much upon your Gain.
11 For God has oft his Will expreſs'd,
and I this Truth have fully known;
To be of boundleſs Pow'r poſſeſs'd,
belongs of Right to God alone.
12 Though Mercy is his darling Grace,
in which he chiefly takes Delight;
Yet he will all the human Race,
according to their Works requite.

PSALM LXIII.

1 O GOD, my gracious God, to Thee
My Morning Pray'rs ſhall offer'd be;
for Thee my thirſty Soul does pant;
My fainting Fleſh implores thy Grace,
Within this dry and barren Place,
where I refreſhing Waters want.
2 O! to my longing Eyes, once more,
That View of glorious Pow'r reſtore,
which thy majeſtic Houſe diſplays:
3 Becauſe to me thy wond'rous Love,
Than Life itſelf does dearer prove,
my Lips ſhall always ſpeak thy Praiſe.
4 My Life, while I that Life enjoy,
In bleſſing God, I will employ;
with lifted Hands adore his Name:
5 My Soul's Content ſhall be as great
As theirs who choiceſt Dainties eat,
while I with Joy his Praiſe proclaim.
6 When down I lie, ſweet Sleep to find,
Thou, Lord, art preſent to my Mind;
and when I 'wake in Dead of Night:
7 Becauſe Thou ſtill doſt Succour bring,
Beneath the Shadow of thy Wing
I reſt with Safety and Delight.

8 My

8 My Soul, when Foes would me devour,
Cleaves fast to Thee, whose matchless Pow'r
in her Support is daily shown:
9 But those the righteous Lord shall slay,
That my Destruction wish; and they
that seek my Life, shall lose their own.
10, 11 They by untimely Ends shall die,
Their Flesh a Prey to Foxes lie;
but God shall fill the King with Joy:
Who Thee confess, shall still rejoice;
Whilst the false Tongue and lying Voice,
Thou, Lord, shalt silence and destroy.

PSALM LXIV.

1 LORD, hear the Voice of my Complaint,
to my Request give Ear:
Preserve my Life from cruel Foes,
and free my Soul from Fear.
2 O! hide me with thy tend'rest Care,
in some secure Retreat,
From Sinners that against me rise,
and all their Plots defeat.
3 See how intent to work my Harm,
they whet their Tongues like Swords;
And bend their Bows to shoot their Darts,
sharp Lies and bitter Words.
4 Lurking in private, at the Just
they take their secret Aim:
And suddenly at him they shoot,
quite void of Fear and Shame.
5 To carry on their ill Designs
they mutually agree;
They speak of laying private Snares,
and think that none shall see.
6 With utmost Diligence and Care
their wicked Plots they lay;
The deep Designs of all their Hearts
are only to betray.
7 But God, to Anger justly mov'd,
his dreadful Bow shall bend,

And

And on his flying Arrow's Point
shall swift Destruction send.
8 Those Slanders which their Mouths did vent,
upon themselves shall fall:
Their Crimes disclos'd, shall make them be
despis'd and shunn'd by all.
9 The World shall then God's Pow'r confess;
and Nations trembling stand;
Convinc'd, that 'tis the mighty Work
of his avenging Hand.
10 Whilst righteous Men, by God secur'd,
in him shall gladly trust;
And all the list'ning Earth shall hear
loud Triumphs of the Just.

PSALM LXV.

1 FOR Thee, O God, our constant Praise
in Sion waits, thy chosen Seat:
Our promis'd Altars there we'll raise,
and all our zealous Vows complete.
2 O Thou, who to my humble Pray'r
didst always bend thy list'ning Ear,
To Thee shall all Mankind repair,
and at thy gracious Throne appear.
3 Our Sins (tho' numberless) in vain
to stop thy flowing Mercy try;
Whilst Thou o'erlook'st the guilty Stain,
and washest out the Crimson Dye.
4 Blest is the Man, who, near Thee plac'd,
within thy sacred Dwelling lives!
Whilst we, at humble Distance taste
the vast Delights thy Temple gives.
5 By wond'rous Acts, O God, most Just,
have we thy gracious Answer found:
In Thee remotest Nations trust,
and those whom stormy Waves surround.
6, 7 God, by his Strength, sets fast the Hills,
and does his matchless Pow'r engage;
With which the Sea's loud Waves he stills,
and angry Crowds tumultuous Rage.

PART II.

8 Thou, Lord, doſt barb'rous Lands diſmay,
when they thy dreadful Tokens view:
With Joy they ſee the Night and Day
each other's Track by Turns purſue.
9 From out thy unexhauſted Store
thy Rain relieves the thirſty Ground;
Makes Lands that barren were before,
with Corn and uſeful Fruits abound.
10 On riſing Ridges down it pours,
and ev'ry furrow'd Valley fills:
Thou mak'ſt them ſoft with gentle Show'rs,
in which a bleſt Increaſe diſtils.
11 Thy Goodneſs does the circling Year
with freſh Returns of Plenty crown;
And where thy glorious Paths appear,
thy fruitful Clouds drop Fatneſs down.
12 They drop on barren Foreſts, chang'd
by them to Paſtures freſh and green:
The Hills about, in Order rang'd,
in beauteous Robes of Joy are ſeen.
13 Large Flocks with fleecy Wool adorn
the chearful Downs; the Valleys bring
A plenteous Crop of full-ear'd Corn,
and ſeem for Joy to ſhout and ſing.

PSALM LXVI.

1, 2 LET all the Lands, with Shouts of Joy,
to God their Voices raiſe;
Sing Pſalms in Honour of his Name,
and ſpread his glorious Praiſe.
3 And let them ſay, How dreadful, Lord,
in all thy Works, art Thou!
To thy great Pow'r thy ſtubborn Foes
ſhall all be forc'd to bow.
4 Thro' all the Earth the Nations round
ſhall Thee their God confeſs,
And, with glad Hymns, their awful Dread
of thy great Name expreſs.

5 O! come, behold the Works of God,
and then with me you'll own
That he to all the Sons of Men
has wond'rous Judgments ſhown.
6 He made the Sea become dry Land,
through which our Fathers walk'd;
Whilſt to each other of his Might,
with Joy his People talk'd.
7 He, by his Pow'r, for ever rules;
his Eyes the World ſurvey:
Let no preſumptuous Man rebel
againſt his Sov'reign Sway.

PART II.

8, 9 O! all ye Nations, bleſs our God,
and loudly ſpeak his Praiſe;
Who keeps our Soul alive, and ſtill
confirms our ſtedfaſt Ways.
10 For thou haſt try'd us, Lord, as Fire
does try the precious Ore:
11 Thou brought'ſt us into Streights, where we
oppreſſing Burthens bore.
12 Inſulting Foes did us, their Slaves,
through Fire and Water chace;
But yet at laſt, Thou brought'ſt us forth
into a wealthy Place.
13 Burnt-off'rings to thy Houſe I'll bring,
and there my Vows I'll pay;
14 Which I with ſolemn Zeal did make
in Trouble's diſmal Day.
15 Then ſhall the richeſt Incenſe ſmoke,
the fatteſt Rams ſhall fall;
The choiceſt Goats from out the Fold,
and Bullocks from the Stall.
16 O! come, all ye that fear the Lord;
attend with heedful Care,
Whilſt I, what God for me has done,
with grateful Joy declare.
17, 18 As I before his Aid implor'd,
ſo now I praiſe his Name,

Who

Who, if my Heart had harbour'd Sin,
would all my Pray'rs disclaim.
19 But God to me, whene'er I cry'd,
his gracious Ear did bend;
And to the Voice of my Request,
with constant Love attend.
20 Then bless'd for ever be my God,
who never, when I pray,
With-holds his Mercy from my Soul,
nor turns his Face away.

PSALM LXVII.

1 TO bless thy chosen Race,
in Mercy, Lord, incline,
And cause the Brightness of thy Face
on all thy Saints to shine.
2 That so thy wond'rous Way
may thro' the World be known;
While distant Lands their Tribute pay,
and thy Salvation own.
3 Let diff'ring Nations join
to celebrate thy Fame;
Let all the World, O Lord, combine
to praise thy glorious Name.
4 O let them shout and sing,
dissolv'd in pious Mirth;
For Thou, the righteous Judge and King,
shalt govern all the Earth.
5 Let diff'ring Nations join
to celebrate thy Fame;
Let all the World, O Lord, combine
to praise thy glorious Name.
6 Then shall the teeming Ground
a large Increase disclose;
And we with Plenty shall be crown'd,
which God, our God, bestows.
7 Then God upon our Land
shall constant Blessings show'r;
And all the World in Awe shall stand
of his resistless Pow'r.

PSALM LXVIII.

1 LET God, the God of Battle, riſe,
and ſcatter his preſumptuous Foes;
Let ſhameful Rout their Hoſt ſurpriſe,
who ſpitefully his Pow'r oppoſe.
2 As Smoke in Tempeſts Rage is loſt,
or Wax into the Furnace caſt;
So let their ſacrilegious Hoſt
before his wrathful Preſence waſte.
3 But let the Servants of his Will
his Favour's gentle Beams enjoy:
Their upright Hearts let Gladneſs fill,
and chearful Songs their Tongues employ.
4 To him your Voice in Anthems raiſe:
JEHOVAH's awful Name he bears:
In him rejoice, extol his Praiſe,
who rides upon high-rolling Spheres.
5 Him, from his Empire of the Skies,
to this low World Compaſſion draws,
The Orphan's Claim to patronize,
and judge the injur'd Widow's Cauſe.
6 'Tis God, who from a foreign Soil
reſtores poor Exiles to their Home;
Makes Captives free; and fruitleſs Toil
their proud Oppreſſors righteous Doom.
7 'Twas ſo of old, when Thou didſt lead
in Perſon, Lord, our Armies forth;
Strange Terrors thro' the Deſart ſpread,
Convulſions ſhook the aſtoniſh'd Earth.
8 The breaking Clouds did Rain diſtil,
and Heav'ns high Arches ſhook with Fear:
How then ſhall Sinai's humble Hill
of Iſrael's God the Preſence bear?
9 Thy Hand, at famiſh'd Earth's Complaint,
reliev'd her from celeſtial Stores;
And when thy Heritage was faint,
aſſwag'd the Drought with plenteous Show'rs.
10 Where Savages had rang'd before,
at Eaſe Thou mad'ſt our Tribes reſide;

And

And in the Desart, for the Poor,
thy gen'rous Bounty did provide.

PART II.

11 Thou gav'st the Word; we sally'd forth,
and in that pow'rful Word o'ercame;
While Virgin-troops, with Songs of Mirth,
in State our Conquest did proclaim.
12 Vast Armies, by such Gen'rals led,
as yet had ne'er receiv'd a Foil,
Forsook their Camp with sudden Dread,
and to our Women left the Spoil.
13 Though Egypt's Drudges you have been,
your Army's Wings shall shine as bright,
As Doves in golden Sunshine seen,
or silver'd o'er with paler Light.
14 'Twas so, when God's Almighty Hand
o'er scatter'd Kings the Conquest won;
Our Troops drawn up on Jordan's Strand,
high Salmon's glitt'ring Snow outshone.
15 From thence to Jordan's farther Coast,
and Bashan's Hill, we did advance:
No more her Height shall Bashan boast,
but that she's God's Inheritance.
16 But wherefore (tho' the Honour's great)
should this, O Mountains, swell your Pride?
For Sion is his chosen Seat,
where he for ever will reside.
17 His Chariots numberless; his Pow'rs
are heav'nly Hosts that wait his Will;
His Presence now fills Sion's Tow'rs,
as once it honour'd Sinai's Hill.
18 Ascending high, in Triumph Thou
Captivity hast captive led;
And on thy People didst bestow
the Spoil of Armies, once their Dread.
Ev'n Rebels shall partake thy Grace,
and humble Proselytes repair
To worship at thy Dwelling-place,
and all the World pay Homage there.

19 For Benefits each Day beſtow'd,
be daily his great Name ador'd!
20 Who is our Saviour, and our God,
of Life and Death the Sov'reign Lord.
21 But Juſtice for his harden'd Foes
proportion'd Vengeance has decreed,
To wound the hoary Head of thoſe
who in preſumptuous Crimes proceed.
22 The Lord has thus in Thunder ſpoke,
" As I ſubdu'd proud Baſhan's King,
" Once more I'll break my People's Yoke,
" and from the Deep my Servants bring:
23 " Their Feet ſhall with a Crimſon Flood
" of ſlaughter'd Foes be cover'd o'er;
" Nor Earth receive ſuch impious Blood,
" but leave for Dogs th' unhallow'd Gore."

PART III.

24 When marching to thy bleſt Abode,
the wond'ring Multitude ſurvey'd
The pompous State of Thee, our God,
in Robes of Majeſty array'd;
25 Sweet-ſinging Levites led the Van;
loud Inſtruments brought up the Rear;
Between both Troops a Virgin-Train
with Voice and Timbrel charm'd the Ear:
26 This was the Burden of their Song:
" In full Aſſemblies bleſs the Lord:
" All who to Iſrael's Tribes belong,
" the God of Iſrael's Praiſe record."
27 Nor little Benjamin alone
from neighb'ring Bounds did there attend,
Nor only Judah's nearer Throne
her Counſellors in State did ſend.
But Zebulon's remoter Seat,
and Napthali's more diſtant Coaſt,
(The grand Proceſſion to complete)
ſent up their Tribes, a princely Hoſt.

28 Thus

28 Thus God to Strength and Union brought
our Tribes, at Strife 'till that bleſt Hour.
This Work, which Thou, O God, haſt wrought,
confirm with freſh Recruits of Pow'r.
29 To viſit Salem, Lord, deſcend,
and Sion, thy terreſtrial Throne;
Where Kings with Preſents ſhall attend,
and Thee with offer'd Crowns atone.
30 Break down the Spearmen's Ranks, who threat,
like pamper'd Herds of ſavage Might:
Their ſilver-armour'd Chiefs defeat,
who in deſtructive War delight.
31 Egypt ſhall then to God ſtretch forth
her Hands, and Afric Homage bring:
32 The ſcatter'd Kingdoms of the Earth
their common Sov'reign's Praiſes ſing;
33 Who, mounted on the loftieſt Sphere
of antient Heav'n, ſublimely rides;
From whence his dreadful Voice we hear,
like that of warring Winds and Tides.
34 Aſcribe the Pow'r to God moſt High:
of humble Iſr'el he takes care;
Whoſe Strength, from out the duſky Sky,
darts ſhining Terrors through the Air
35 How dreadful are the ſacred Courts,
where God has fix'd his earthly Throne!
His Strength his feeble Saints ſupports:
to God give Praiſe, and him alone.

PSALM LXIX.

1 SAVE me, O God, from Waves that roll,
And preſs to overwhelm my Soul.
2 With painful Steps in Mire I tread,
And Deluges o'erflow my Head.
3 With reſtleſs Cries my Spirits faint,
My Voice is hoarſe with long Complaint;
My Sight decays with tedious Pain,
Whilſt for my God I wait in vain.

4 My Hairs, tho' num'rous, are but few
Compar'd with Foes that me purſue
With groundleſs Hate, grown now of Might
To execute their lawleſs Spite:
They force me guiltleſs to reſign
As Rapine, what by Right was mine.
5 Thou, Lord, my Innocence doſt ſee,
Nor are my Sins conceal'd from Thee.
6 Lord God of Hoſts, take timely Care,
Leſt, for my ſake, thy Saints deſpair.
7 Since I have ſuffer'd for thy Name
Reproach, and hid my Face in Shame;
8 A Stranger to my Country grown,
Nor to my neareſt Kindred known;
A Foreigner, expos'd to Scorn
By Brethren of my Mother born.
9 For Zeal to thy lov'd Houſe and Name,
Conſumes me like devouring Flame;
Concern'd at their Affronts to Thee,
More than at Slanders caſt on me.
10 My very Tears and Abſtinence
They conſtrue in a ſpiteful Senſe.
11 When cloath'd with Sackcloth for their Sake,
They me their common Proverb make.
12 Their Judges make my Wrongs their Jeſt,
Thoſe Wrongs they ought to have redreſs'd.
How ſhould I then expect to be
From Libels of lewd Drunkards free;
13 But, Lord, to Thee I will repair
For Help, with humble, timely Pray'r:
Relieve me from thy Mercy's Store:
Diſplay thy Truth's preſerving Pow'r.
14 From threat'ning Dangers me relieve,
And from the Mire my Feet retrieve;
From ſpiteful Foes in Safety keep,
And ſnatch me from the raging Deep.
15 Controul the Deluge e'er it ſpread,
And roll its Waves above my Head.

Nor deep Deſtruction's yawning Pit
To cloſe her Jaws on me permit.
16 Lord, hear the humble Pray'r I make,
For thy tranſcending Goodneſs ſake;
Relieve thy Supplicant once more
From thy abounding Mercy's Store.
17 Nor from thy Servant hide thy Face:
Make haſte; for deſp'rate is my Caſe:
18 Thy timely Succour interpoſe,
And ſhield me from remorſeleſs Foes.
19 Thou know'ſt what Infamy and Scorn
I from my Enemies have borne;
Nor can their cloſe diſſembled Spite,
Or darkeſt Plots, eſcape thy Sight.
20 Reproach and Grief have broke my Heart:
I look'd for ſome to take my Part,
To pity, or relieve my Pain;
But look'd, alas! for both in vain.
21 With Hunger pin'd, for Food I call:
Inſtead of Food, they gave me Gall:
And when with Thirſt my Spirits ſink,
They give me Vinegar to drink.
22 Their Table therefore to their Health
Shall prove a Snare, a Trap their Wealth:
23 Perpetual Darkneſs ſeize their Eyes,
And ſudden Blaſts their Hopes ſurprize.
24 On them Thou ſhalt thy Fury pour,
'Till thy fierce Wrath their Race devour;
25 And make their Houſe a diſmal Cell,
Where none will e'er vouchſafe to dwell.
26 For new Afflictions they procur'd:
For him who had thy Stripes endur'd;
And made the Wounds thy Scourge had torn,
To bleed afreſh, with ſharper Scorn.
27 Sin ſhall to Sin their Steps betray,
'Till they to Truth have loſt the Way.
28 From Life Thou ſhalt exclude their Soul,
Nor with the Juſt their Names enrol.

29 But me, howe'er diſtreſs'd and poor,
Thy ſtrong Salvation ſhall reſtore.
30 Thy Pow'r with Songs I'll then proclaim,
And celebrate with Thanks thy Name.
31 Our God ſhall this more highly prize,
Than Herds or Flocks in Sacrifice.
32 Which humble Saints with Joy ſhall ſee,
And hope for like Redreſs with me.
33 For God regards the Poor's Complaint;
Sets Pris'ners free from cloſe Reſtraint.
34 Let Heav'n, Earth, Sea, their Voices raiſe,
And all the World reſound his Praiſe.
35 For God will Sion's Walls erect;
Fair Judah's Cities he'll protect;
'Till all her ſcatter'd Sons repair
To undiſturb'd Poſſeſſion there.
36 This Bleſſing they ſhall, at their Death,
To their religious Heirs bequeath;
And they to endleſs Ages more,
Of ſuch as his bleſt Name adore.

PSALM LXX.

1 O LORD, to my Relief draw near;
for never was more preſſing Need:
For my Deliv'rance, Lord, appear,
and add to that Deliv'rance Speed.
2 Confuſion on their Heads return,
who to deſtroy my Soul combine:
Let them, defeated, bluſh and mourn,
enſnar'd in their own vile Deſign.
3 Their Doom let Deſolation be;
with Shame their Malice be repaid,
Who mock'd my Confidence in Thee,
and Sport of my Affliction made.
4 While thoſe who humbly ſeek thy Face,
to joyful Triumphs ſhall be rais'd;
And all who prize thy ſaving Grace,
with me ſhall ſing, The Lord be prais'd.
5 Thus wretched tho' I am, and poor,
the mighty Lord of me takes Care:

Thou,

Thou, God, who only canſt reſtore,
to my Relief with Speed repair.

PSALM LXXI.

1, 2 IN Thee I put my ſtedfaſt Truſt;
defend me, Lord, from Shame:
Incline thine Ear, and ſave my Soul;
for righteous is thy Name.
3 Be Thou my ſtrong Abiding-place,
to which I may reſort:
'Tis thy Decree that keeps me ſafe;
Thou art my Rock and Fort.
4, 5 From cruel and ungodly Men
protect and ſet me free;
For, from my earlieſt Youth 'till now
my Hope has been in Thee.
6 Thy conſtant Care did ſafely guard
my tender infant Days;
Thou took'ſt me from my Mother's Womb,
to ſing thy conſtant Praiſe.
7, 8 While ſome on me with Wonder gaze,
thy Hand ſupports me ſtill:
Thy Honour therefore, and thy Praiſe,
my Mouth ſhall always fill.
9 Reject not then, thy Servant, Lord,
when I with Age decay:
Forſake me not, when, worn with Years,
my Vigour fades away.
10 My Foes, againſt my Fame and me,
with crafty Malice ſpeak;
Againſt my Soul they lay their Snares,
and mutual Counſel take.
11 "His God, ſay they, forſakes him now,
"on whom he did rely:
"Purſue and take him, whilſt no Hope
"of timely Aid is nigh."
12 But Thou, my God, withdraw not far:
for ſpeedy Help I call;

13 To

13 To Shame and Ruin bring my Foes,
that ſeek to work my Fall.
14 But as for me, my ſtedfaſt Hope
ſhall on thy Pow'r depend;
And I in grateful Songs of Praiſe
my Time to come will ſpend.

PART II.

15 Thy righteous Acts, and ſaving Health,
my Mouth ſhall ſtill declare;
Unable yet to count them all,
tho' ſumm'd with utmoſt Care.
16 While God vouchſafes me his Support,
I'll in his Strength go on;
All other Righteouſneſs diſclaim,
and mention his alone.
17 Thou, Lord, haſt taught me from my Youth,
to praiſe thy glorious Name:
And ever ſince, thy wond'rous Works
have been my conſtant Theme.
18 Then now forſake me not, when I
am grey and feeble grown;
'Till I to theſe, and future Times,
thy Strength and Pow'r have ſhown.
19 How high thy Juſtice ſoars, O God!
how great and wond'rous are
The mighty Works which Thou haſt done?
who may with Thee compare!
20 Me, whom thy Hand has ſorely preſs'd,
thy Grace ſhall yet relieve;
And, from the loweſt Depth of Woe,
with tender Care retrieve.
21 Through Thee, my Time to come ſhall be
with Pow'r and Greatneſs crown'd;
And me, who diſmal Years have paſs'd,
thy Comforts ſhall ſurround.
22 Therefore, with Pſaltery and Harp,
thy Truth, O Lord, I'll praiſe;
To Thee, the God of Jacob's Race,
my Voice in Anthems raiſe.

23 Then

23 Then Joy ſhall fill my Mouth, and Songs
employ my chearful Voice.
My grateful Soul by Thee redeem'd,
ſhall in thy Strength rejoice.
24 My Tongue thy juſt and righteous Acts
ſhall all the Day proclaim;
Becauſe Thou didſt confound my Foes,
and brought'ſt them all to Shame.

PSALM LXXII.

1 LORD, let thy juſt Decrees the King
in all his Ways direct;
And let his Son throughout his Reign,
thy righteous Laws reſpect.
2 So ſhall he ſtill thy People judge,
with pure and upright Mind,
Whilſt all the helpleſs Poor ſhall him
their juſt Protector find.
3 Then Hills and Mountains ſhall bring forth
the happy Fruits of Peace;
Which all the Land ſhall own to be
the Work of Righteouſneſs.
4 Whilſt he the poor and needy Race
ſhall rule with gentle Sway,
And from their humble Necks ſhall take
oppreſſive Yokes away.
5 In ev'ry Heart, thy awful Fear
ſhall then be rooted faſt,
As long as Sun and Moon endure,
or Time itſelf ſhall laſt.
6 He ſhall deſcend like Rain, that chears
the Meadows ſecond Birth;
Or like warm Show'rs whoſe gentle Drops
refreſh the thirſty Earth.
7 In his bleſt Days the Juſt and Good
ſhall be with Favour crown'd;
The happy Land ſhall ev'ry where
with endleſs Peace abound.
8 His uncontroul'd Dominion ſhall
from Sea to Sea extend;

Begin

Begin at proud Euphrates' Streams,
at Nature's Limits end.
9 To him the Savage Nations round
ſhall bow their ſervile Heads:
His vanquiſh'd Foes ſhall lick the Duſt,
where he his Conqueſts ſpreads.
10 The Kings of Tarſhiſh, and the Iſles,
ſhall coſtly Preſents bring;
From ſpicy Sheba Gifts ſhall come,
and wealthy Saba's King.
11 To him ſhall ev'ry King on Earth
his humble Homage pay;
And diff'ring Nations gladly join
to own his righteous Sway.
12 For he ſhall ſet the Needy free,
when they for Succour cry;
Shall ſave the Helpleſs, and the Poor,
and all their Wants ſupply.

PART II.

13 His Providence for needy Souls,
ſhall due Supplies prepare;
And over their defenceleſs Lives
ſhall watch with tender Care.
14 He ſhall preſerve and keep their Souls
from Fraud and Rapine free;
And, in his Sight, their guiltleſs Blood
of mighty Price ſhall be.
15 Therefore ſhall God his Life and Reign
to many Years extend;
Whilſt Eaſtern Princes Tribute pay,
and golden Preſents ſend.
For him ſhall conſtant Pray'rs be made
thro' all his proſp'rous Days:
His juſt Dominion ſhall afford
a laſting Theme of Praiſe.
16 Of uſeful Grain, through all the Land,
great Plenty ſhall appear:
A Handful ſown on Mountain-tops
a mighty Crop ſhall bear.

Its Fruits, like Cedars ſhook by Winds,
a rattling Noiſe ſhall yield:
The City too ſhall thrive and vie
for Plenty with the Field.
17 The Mem'ry of his glorious Name
thro' endleſs Years ſhall run;
His ſpotleſs Fame ſhall ſhine as bright
and laſting as the Sun.
In him the Nations of the World
ſhall be completely bleſs'd,
And his unbounded Happineſs
by ev'ry Tongue confeſs'd.
18 Then bleſs'd be God, the mighty Lord,
the God whom Iſrael fears;
Who only wond'rous in his Works,
beyond compare appears.
19 Let Earth be with his Glory fill'd;
for ever bleſs his Name;
Whilſt to his Praiſe the liſt'ning World
their glad Aſſent proclaim.

PSALM LXXIII.

1 AT length, by certain Proofs, 'tis plain
that God will to his Saints be kind;
That all, whoſe Hearts are pure and clean,
ſhall his protecting Favour find.
2, 3 'Till this ſuſtaining Truth I knew,
my ſtagg'ring Feet had almoſt fail'd;
I griev'd, the Sinners Wealth to view,
and envy'd when the Fools prevail'd.
4, 5 They to the Grave in Peace deſcend,
and, whilſt they live, are hale and ſtrong;
No Plagues or Troubles them offend,
which oft to other Men belong.
6, 7 With Pride, as with a Chain, they're held,
and Rapine ſeems their Robe of State;
Their Eyes ſtand out, with Fatneſs ſwell'd;
they grow, beyond their Wiſhes, great.
8, 9 With Hearts corrupt, and lofty Talk,
oppreſſive Methods they defend;

Their

Their Tongue thro' all the Earth does walk,
their Blaſphemies to Heav'n aſcend.
10 And yet admiring Crowds are found,
who ſervile Viſits duly make;
Becauſe with Plenty they abound,
of which their flatt'ring Slaves partake.
11 Their fond Opinions theſe purſue,
'till they with them profanely cry,
"How ſhould the Lord our Actions view?
"Can he perceive, who dwells ſo high?"
12 Behold the Wicked! theſe are they
who openly their Sins profeſs;
And yet their Wealth's increas'd each Day,
and all their Actions meet Succeſs.
13, 14 "Then have I cleans'd my Heart (ſaid I)
"and waſh'd my Hands from Guilt in vain:
"If all the Day oppreſs'd I lie,
"and ev'ry Morning ſuffer Pain."
15 Thus did I once to ſpeak intend:
but if ſuch Things I raſhly ſay,
Thy Children, Lord, I muſt offend,
and baſely ſhould their Cauſe betray.

PART II.

16, 17 To fathom this, my Thoughts I bent:
but found the Caſe too hard for me;
'Till to the Houſe of God I went:
then I their End did plainly ſee.
18 How high ſoe'er advanc'd, they all
on ſlipp'ry Places looſely ſtand;
Thence into Ruin headlong fall,
caſt down by thy avenging Hand.
19, 20 How dreadful and how quick their Fate!
deſpis'd by Thee, when they're deſtroy'd;
As 'waking Men with Scorn do treat
the Fancies that their Dreams employ'd.
21, 22 Thus was my Heart with Grief oppreſt,
my Reins were rack'd with endleſs Pains;
So ſtupid was I, like a Beaſt,
who no reflecting Thought retains.

23, 24 Yet

23, 24 Yet ſtill thy Preſence me ſupply'd,
and thy Right-hand Aſſiſtance gave;
Thou firſt ſhalt with thy Counſel guide,
and then to Glory me receive.
25 Whom then in Heav'n, but Thee alone,
have I, whoſe Favour I require?
Throughout the ſpacious Earth there's none
that I, beſides Thee, can deſire.
26 My trembling Fleſh, and aching Heart,
may often fail to ſuccour me;
But God ſhall inward Strength impart,
and my eternal Portion be.
27 For they that far from Thee remove,
ſhall into ſudden Ruin fall:
If after other Gods they rove,
thy Vengeance ſhall deſtroy them all.
28 But as for me, 'tis good and juſt,
that I ſhould ſtill to God repair,
In him I always put my Truſt,
and will his wond'rous Works declare.

PSALM LXXIV.

1 WHY haſt Thou caſt us off, O God?
Wilt Thou no more return?
Oh! why againſt thy choſen Flock
does thy fierce Anger burn?
2 Think on thy ancient Purchaſe, Lord,
the Land that is thy own,
By Thee redeem'd; and Sion's Mount,
where once thy Glory ſhone.
3 Oh! come and view our ruin'd State!
how long our Troubles laſt!
See how the Foe, with wicked Rage
has laid thy Temple waſte!
4 Thy Foes blaſpheme thy Name: Where late
thy zealous Servants pray'd,
The Heathen there, with haughty Pomp,
their Banners have diſplay'd.

5, 6 Thoſe

5, 6 Thoſe curious Carvings, which did once
advance the Artiſts Fame,
With Ax and Hammer they deſtroy,
like Works of vulgar Frame.
7 Thy holy Temple they have burn'd;
and what eſcap'd the Flame
Has been profan'd, and quite defac'd,
tho' ſacred to thy Name.
8 Thy Worſhip wholly to deſtroy
maliciouſly they aim'd;
And all the ſacred Places burn'd,
where we thy Praiſe proclaim'd.
9 Yet of thy Preſence Thou vouchaf'dſt
no tender Signs to ſend:
We have no Prophet now, that knows
when this ſad State ſhall end.

PART II.

10 But, Lord, how long wilt Thou permit
th' inſulting Foe to boaſt?
Shall all the Honour of thy Name
for evermore be loſt?
11 Why hold'ſt Thou back thy ſtrong Right-hand,
and on thy patient Breaſt,
When Vengeance calls to ſtretch it forth,
ſo calmly lett'ſt it reſt?
12 Thou heretofore, with kingly Pow'r,
in our Defence haſt fought;
For us, throughout the wond'ring World,
haſt great Salvation wrought.
13 'Twas Thou, O God, that didſt the Sea,
by thy own Strength divide:
Thou brak'ſt the watry Monſter's Head,
the Waves o'erwhelm'd their Pride.
14 The greateſt, fierceſt of them all,
that ſeem'd the Deep to ſway,
Was by thy Pow'r deſtroy'd, and made
to ſavage Beaſts a Prey.

15 Thou

15 Thou clav'ſt the ſolid Rock, and mad'ſt
the Waters largely flow;
Again, Thou mad'ſt thro' parting Streams,
thy wand'ring People go.
16 Thine is the chearful Day, and thine
the black Return of Night;
Thou haſt prepar'd the glorious Sun,
and ev'ry feebler Light.
17 By Thee the Borders of the Earth
in perfect Order ſtand;
The Summer's Warmth, and Winter's Cold,
attend on thy Command.

PART III.

18 Remember, Lord, how ſcornful Foes
have daily urg'd our Shame;
And how the fooliſh People have
blaſphem'd thy holy Name.
19 Oh! free thy mourning Turtle-dove,
by ſinful Crowds beſet;
Nor the Aſſembly of thy Poor
for evermore forget.
20 Thy antient Cov'nant, Lord, regard,
and make thy Promiſe good;
For now each Corner of the Land
is fill'd with Men of Blood.
21 O let not the Oppreſs'd return,
with Sorrow cloath'd, and Shame;
But let the Helpleſs, and the Poor,
for ever praiſe thy Name.
22 Ariſe, O God, in our Behalf;
thy Cauſe and ours maintain:
Remember how inſulting Fools
each Day thy Name profane!
23 Make Thou the Boaſtings of thy Foes
for ever, Lord, to ceaſe;
Whoſe Inſolence, if not chaſtiz'd,
will more and more increaſe.

PSALM LXXV.

1 TO Thee, O God, we render Praiſe,
To Thee with Thanks repair;
For, that thy Name to us is nigh,
thy wond'rous Works declare,
2 In Iſr'el when my Throne is fix'd,
with me ſhall Juſtice reign.
3 The Land with Diſcord ſhakes; but I
the ſinking Frame ſuſtain.
4 Deluded Wretches I advis'd
their Errors to redreſs;
And warn'd bold Sinners, that they ſhould
their ſwelling Pride ſuppreſs.
5 Bear not yourſelves ſo high, as if
no Pow'r could yours reſtrain:
Submit your ſtubborn Necks, and learn
to ſpeak with leſs Diſdain.
6 For that Promotion, which to gain
your vain Ambition ſtrives,
From neither Eaſt, nor Weſt, nor yet
from Southern Climes arrives.
7 For God the great Diſpoſer is,
and Sovereign Judge alone,
Who caſts the Proud to Earth and lifts
the Humble to a Throne.
8 His Hand holds forth a dreadful Cup;
with purple Wine 'tis crown'd:
The deadly Mixture, which his Wrath
deals out to Nations round.
Of this his Saints may ſometimes taſte;
but wicked Men ſhall ſqueeze
The bitter Dregs, and be condemn'd
to drink the very Lees.
9 His Prophet I, to all the World
this Meſſage will relate;
The Juſtice then of Jacob's God
my Song ſhall celebrate.
10 The Wicked's Pride I will reduce,
their Cruelty diſarm;

Exalt

Exalt the Juſt, and ſeat him high,
above the Reach of Harm.

PSALM LXXVI.

1 IN Judah the Almighty's known
(Almighty, there, by Wonders ſhown);
his Name in Jacob does excel:
2 His Sanctuary in Salem ſtands:
The Majeſty that Heav'n commands
in Sion condeſcends to dwell.
3 He brake the Bow and Arrows there,
The Shield, the temper'd Sword, and Spear;
there ſlain the mighty Army lay.
4 Whence Sion's Fame thro' Earth is ſpread,
Of greater Glory, greater Dread,
than Hills, where Robbers lodge their Prey
5 Their valiant Chiefs, who came for Spoil,
Themſelves met there a ſhameful Foil:
ſecurely down to ſleep they lay;
But wak'd no more; their ſtouteſt Band
Ne'er lifted one reſiſting Hand
'gainſt his that did their Legions ſlay.
6 When Jacob's God began to frown,
Both Horſe and Charioteers o'erthrown,
together ſlept in endleſs Night.
7 When Thou, whom Heav'n and Earth revere,
Doſt once with wrathful Look appear,
what mortal Pow'r can ſtand thy Sight?
8 Pronounc'd from Heav'n, Earth heard its Doom;
Grew huſh'd with Fear, when Thou didſt come,
9 The Meek with Juſtice to reſtore.
10 The Wrath of Man ſhall yield Thee Praiſe;
Its laſt Attempts but ſerve to raiſe
the Triumphs of Almighty Pow'r.
11 Vow to the Lord; ye Nations, bring
Vow'd Preſents to th' Eternal King:
thus to his Name due Rev'rence pay,
12 Who proudeſt Potentates can quell,
To earthly Kings more terrible,
than to their trembling Subjects they.

PSALM LXXVII.

1 TO God I cry'd, who to my Help
did graciouſly appear;
2 In Trouble's diſmal Day I ſought
my God with humble Pray'r.
All Night my feſt'ring Wound did run;
no Med'cine gave Relief;
My Soul no Comfort would admit,
my Soul indulg'd her Grief.
3 I thought on God, and Favours paſt;
but that increas'd my Pain:
I found my Spirit more oppreſs'd,
the more I did complain.
4 Thro' ev'ry Watch of tedious Night
Thou keep'ſt my Eyes awake;
My Grief is ſwell'd to that Exceſs,
I ſigh, but cannot ſpeak.
5 I call to Mind the Days of old,
with ſignal Mercy crown'd:
Thoſe famous Years of ancient Times,
for Miracles renown'd.
6 By Night I recollect my Songs,
on former Triumphs made;
Then ſearch, conſult, and aſk my Heart,
Where's now that wond'rous Aid?
7 Has God for ever caſt me off?
withdrawn his Favour quite?
8 Are both his Mercy and his Truth
retir'd to endleſs Night?
9 Can his long-practis'd Love forget
its wonted Aids to bring?
Has he in Wrath ſhut up and ſeal'd
his Mercy's healing Spring?
10 I ſaid, My Weakneſs hints theſe Fears;
but I'll theſe Fears diſband;
I'll yet remember the Moſt High,
and Years of his Right-hand.
11 I'll call to Mind his Works of old,
the Wonders of his Might;

12 On them my Heart ſhall meditate,
my Tongue ſhall them recite.
13 Safe lodg'd from human Search on high,
O God, thy Councils are!
Who is ſo great a God as ours?
who can with him compare?
14 Long ſince a God of Wonders Thee
thy reſcu'd People found;
15 Long ſince haſt Thou thy choſen Seed
with ſtrong Deliv'rance crown'd.
16 When Thee, O God, the Waters ſaw,
the frighted Billows ſhrunk;
The troubled Depths themſelves for Fear
beneath their Channels ſunk.
17 The Clouds pour'd down, while rending Skies
did with their Noiſe conſpire;
Thy Arrows all abroad were ſent,
wing'd with avenging Fire.
18 Heav'n with thy Thunder's Voice was torn,
whilſt all the lower World
With Light'nings blaz'd, Earth ſhook, and ſeem'd
from her Foundations hurl'd.
19 Thro' rolling Streams thou find'ſt thy Way,
thy Paths in Waters lie;
Thy wond'rous Paſſage, where no Sight
thy Footſteps can deſcry.
20 Thou led'ſt thy People like a Flock
ſafe through the deſart Land,
By *Moſes*, their meek ſkilful Guide,
and *Aaron*'s ſacred Hand.

PSALM LXXVIII.

HEAR, O my People; to my Law
devout Attention lend;
Let the Inſtruction of my Mouth
deep in your Hearts deſcend.
2 My Tongue, by Inſpiration taught,
ſhall Parables unfold,

Dark Oracles, but underſtood,
and own'd for Truths of old;
3 Which we from ſacred Regiſters
of antient Times have known,
And our Forefathers pious Care
to us has handed down.
4 We will not hide them from our Sons:
our Offspring ſhall be taught
The Praiſes of the Lord, whoſe Strength
has Works of Wonder wrought.
5 For *Jacob* he this Law ordain'd,
this League with *Iſr'el* made;
With Charge, to be from Age to Age,
from Race to Race, convey'd;
6 That Generations yet to come
ſhould to their unborn Heirs
Religiouſly tranſmit the ſame,
and they again to theirs.
7 To teach 'em that in God alone
their Hope ſecurely ſtands;
That they ſhould ne'er his Works forget,
but keep his juſt Commands.
8 Leſt, like their Fathers, they might prove
a ſtiff rebellious Race,
Falſe-hearted, fickle to their God,
unſtedfaſt in his Grace.
9 Such were revolting *Ephraim*'s Sons,
who tho' to Warfare bred;
And ſkilful Archers arm'd with Bows,
from Field ignobly fled.
10, 11 They falſify'd their League with God,
his Orders diſobey'd,
Forgot his Works and Miracles
before their Eyes diſplay'd.
12 Nor Wonders, which their Fathers ſaw,
did they in Mind retain:
Prodigious Things in *Egypt* done,
and *Zoan*'s fertile Plain.

13 He cut the Seas to let 'em pass,
restrain'd the pressing Flood;
While pil'd on Heaps, on either Side,
the solid Waters stood.
14 A wond'rous Pillar led them on,
compos'd of Shade and Light;
A shelt'ring Cloud it prov'd by Day,
a leading Fire by Night.
15 When Drought oppress'd 'em, where no Stream
the Wilderness supply'd,
He cleft the Rock, whose flinty Breast
dissolv'd into a Tide.
16 Streams from the solid Rock he brought,
which down in Rivers fell,
That trav'lling with their Camp each Day
renew'd the Miracle.
17 Yet there they sinn'd against him more,
provoking the Most High;
In that same Desart where he did
their fainting Souls supply.
18 They first incens'd him in their Hearts,
that did his Pow'r distrust,
And long'd for Meat, not urg'd by Want,
but to indulge their Lust.
19 Then utter'd their blaspheming Doubts;
" Can God, say they, prepare
" A Table in the Wilderness,
" set out with various Fare?
20 " He smote the flinty Rock ('tis true)
" and gushing Streams ensu'd:
" But can he Corn and Flesh provide
" for such a Multitude?"
21 The Lord with Indignation heard:
from Heav'n avenging Flame
On *Jacob* fell, consuming Wrath
on thankless *Isr'el* came:
22 Because their unbelieving Hearts
in God would not confide,

Nor truſt his Care, who had from Heav'n
their Wants ſo oft ſupply'd.
23 Tho' he had made his Clouds diſcharge
Proviſions down in Show'rs;
And when Earth fail'd, reliev'd their Needs
from his celeſtial Stores.
24 Tho' taſteful Manna was rain'd down
their Hunger to relieve;
Tho' from the Stores of Heav'n they did
ſuſtaining Corn receive.
25 Thus Man with Angels ſacred Food,
ingrateful Man, was fed;
Not ſparingly, for ſtill they found
a plenteous Table ſpread.
26 From Heav'n he made an Eaſt-wind blow,
then did the South command
27 To rain down Fleſh like Duſt, and Fowls
like Seas unnumber'd Sand.
28 Within their Trenches he let fall
the luſcious eaſy Prey,
And all around their ſpreading Camp
their feather'd Booty lay.
29 They fed, were fill'd; he gave 'em Leave
their Appetites to feaſt;
30, 31 Yet ſtill their wanton Luſt crav'd on,
nor with their Hunger ceas'd.
But whilſt, in their luxurious Mouths,
they did their Dainties chew,
The Wrath of God ſmote down their Chiefs,
and *Iſr'el*'s Choſen ſlew.

PART II.

32 Yet ſtill they ſinn'd, nor would afford
his Miracles Belief;
33 Therefore thro' fruitleſs Travels he
conſum'd their Lives in Grief.
34 When ſome were ſlain, the reſt return'd
To God with early Cry;
35 Own'd him the Rock of their Defence,
their Saviour, God moſt High.

36 But

36 But this was feign'd Submiſſion all,
their Heart their Tongue bely'd;
37 Their Heart was ſtill perverſe, nor would
firm in his League abide.
38 Yet, full of Mercy, he forgave,
nor did with Death chaſtiſe;
But turn'd his kindled Wrath aſide,
or would not let it riſe.
39 For he remember'd they were Fleſh,
that could not long remain;
A murm'ring Wind that's quickly paſt,
and ne'er returns again.
40 How oft did they provoke him there,
how oft his Patience grieve,
In that ſame Deſart where he did
their fainting Souls relieve?
41 They tempted him by turning back,
and wickedly repin'd;
When *Iſr'el*'s God refus'd to be
by their Deſires confin'd.
42 Nor call'd to mind the Hand and Day
that their Redemption brought;
43 His Signs in *Egypt*, wond'rous Works
in *Zoan*'s Valley wrought.
44 He turn'd their Rivers into Blood,
that Man and Beaſt forbore;
And rather choſe to die of Thirſt,
than drink the putrid Gore.
45 He ſent devouring Swarms of Flies,
hoarſe Frogs annoy'd their Soil,
46 Locuſts and Caterpillars reap'd
the Harveſt of their Toil.
47 Their Vines with batt'ring Hail were broke,
with Froſt the Fig-tree dies;
48 Light'ning and Hail make Flocks and Herds
one general Sacrifice.
49 He turn'd his Anger looſe, and ſet
no Time for it to ceaſe;

And

And with their Plagues bad Angels ſent
Their Torments to increaſe.
50 He clear'd a Paſſage for his Wrath
to ravage uncontroul'd;
The Murrain on their Firſtlings ſeiz'd
in ev'ry Field and Fold.
51 The deadly Peſt from Beaſt to Man,
From Field to City came;
It ſlew their Heirs, their eldeſt Hopes,
thro' all the Tents of *Ham*.
52 But his own Tribe, like folded Sheep,
he brought from their Diſtreſs;
And them conducted like a Flock,
throughout the Wilderneſs.
53 He led 'em on, and in their Way
no Cauſe of Fear they found;
But march'd ſecurely thro' thoſe Deeps,
in which their Foes were drown'd.
54 Nor ceas'd his Care till them he brought
ſafe to his promis'd Land,
And to his holy Mount, the Prize
of his victorious Hand.
55 To them the out-caſt Heathens Land
he did by Lot divide;
And in their Foes abandon'd Tents,
made *Iſr'el*'s Tribes reſide.

PART III.

56 Yet ſtill they tempted, ſtill provok'd
the Wrath of God Moſt High;
Nor would to practiſe his Commands
their ſtubborn Hearts apply;
57 But in their faithleſs Fathers Steps
perverſely choſe to go:
They turn'd aſide, like Arrows ſhot
from ſome deceitful Bow.
58 For him to Fury they provok'd
with Altars ſet on high;
And with their graven Images
inflam'd his Jealouſy.

59 When

59 When God heard this, on *Isr'el*'s Tribes
his Wrath and Hatred fell;
60 He quitted *Shiloh*, and the Tents
where once he chose to dwell.
61 To vile Captivity his Ark,
his Glory to disdain,
62 His People to the Sword he gave,
nor would his Wrath restrain.
63 Destructive War their ablest Youth
untimely did confound;
No Virgin was to th' Altar led,
with nuptial Garlands crown'd.
64 In Fight the Sacrificer fell,
the Priest a Victim bled;
And Widows who their Death should mourn,
themselves of Grief were dead.
65 Then as a Giant rouz'd from Sleep,
whom Wine had throughly warm'd,
Shouts out aloud; the Lord awak'd,
and his proud Foe alarm'd.
66 He smote their Host, that from the Field
a scatter'd Remnant came,
With Wounds imprinted on their Backs
of everlasting Shame.
67 With Conquests crown'd, he *Joseph*'s Tents
and *Ephraim*'s Tribe forsook;
68 But *Judah* chose, and *Sion*'s Mount
for his lov'd Dwelling took.
69 His Temple he erected there
with Spires exalted high:
While deep, and fix'd as that of Earth,
the strong Foundations lie.
70 His faithful Servant *David* too,
he for his Choice did own,
And from the Sheepfolds him advanc'd
to sit on *Judah*'s Throne.
71 From tending on the teeming Ewes,
he brought him forth to feed,

His

His own Inheritance, the Tribes
of *Isr'el*'s chosen Seed.
74 Exalted thus the Monarch prov'd
a faithful Shepherd still;
He fed them with an upright Heart,
and guided them with Skill.

PSALM LXXIX.

BEhold, O God, how heathen Hosts
have thy Possession seiz'd!
Thy sacred House they have defil'd,
thy holy City raz'd!
2 The mangled Bodies of thy Saints,
abroad unburied lay;
Their Flesh expos'd to savage Beasts,
and rav'nous Birds of Prey.
3 Quite thro' *Jerus'lem* was their Blood
like common Water shed,
And none were left alive to pay
last Duties to the Dead.
4 The neighb'ring Lands our small Remains
with loud Reproaches wound;
And we a Laughing-stock are made
to all the Nations round.
5 How long wilt thou be angry, Lord?
must we for ever mourn?
Shall thy devouring jealous Rage,
Like Fire, for ever burn?
6 On foreign Lands that know not Thee,
thy heavy Vengeance show'r;
Those sinful Kingdoms let it crush,
that have not own'd thy Pow'r.
7 For their devouring Jaws have prey'd
on *Jacob*'s chosen Race;
And to a barren Desart turn'd
their fruitful Dwelling-place.
8 O think not on our former Sins,
but speedily prevent
The utter Ruin of thy Saints,
almost with Sorrow spent.

9 Thou

9 Thou God of our Salvation, help,
and free our Souls from Blame;
So ſhall our Pardon and Defence
exalt thy glorious Name.
10 Let Infidels that ſcoffing ſay,
Where is the God they boaſt?
In Vengeance for thy ſlaughter'd Saints,
perceive thee to their Coſt.
11 Lord, hear the ſighing Pris'ners Moans,
thy ſaving Pow'r extend;
Preſerve the Wretches doom'd to die,
from that untimely End.
12 On them, who us oppreſs, let all
our Suff'rings be repaid;
Make their Confuſion ſeven times more
than what on us they laid.
13 So we thy People and thy Flock
ſhall ever praiſe thy Name;
And with glad Hearts our grateful Thanks
from Age to Age proclaim.

PSALM LXXX.

O *Iſr'el*'s Shepherd, *Joſeph*'s Guide,
Our Pray'rs to Thee vouchſafe to hear;
Thou that doſt on the Cherubs ride,
Again in ſolemn State appear.
2 Behold how *Benjamin* expects,
With *Ephraim* and *Manaſſeh* join'd,
In our Deliv'rance, the Effects
Of thy reſiſtleſs Strength to find.
3 Do thou convert us, Lord, do thou
The Luſtre of thy Face diſplay;
And all the Ills we ſuffer now,
Like ſcatter'd Clouds ſhall paſs away.
4 O Thou, whom heav'nly Hoſts obey,
How long ſhall thy fierce Anger burn?
How long thy ſuff'ring People pray,
And to their Pray'rs have no Return?
5 When hungry, we are forc'd to drench
Our ſcanty Food in Floods of Woe;

When

When dry, our raging Thirſt we quench
With Streams of Tears that largely flow.
6 For us the heathen Nations round,
As for a common Prey, conteſt:
Our Foes with ſpiteful Joy abound,
And at our loſt Condition jeſt.
7 Do thou convert us, Lord, do thou
The Luſtre of thy Face diſplay,
And all the Ills we ſuffer now,
Like ſcatter'd Clouds ſhall paſs away.

PART II.

8 Thou brought'ſt a Vine from *Egypt*'s Land;
And caſting out the Heathen Race,
Didſt plant it with thine own Right-Hand,
And firmly fix'd it in their Place.
9 Before it thou prepar'dſt the Way,
And mad'ſt it take a laſting Root,
Which, bleſs'd with thy indulgent Ray,
O'er all the Land did widely ſhoot.
10, 11 The Hills were cover'd with its Shade,
Its goodly Boughs did Cedars ſeem:
Its Branches to the Sea were ſpread,
And reach'd to proud *Euphrates* Stream.
12 Why then haſt thou its Hedge o'erthrown,
Which thou hadſt made ſo firm and ſtrong?
Whilſt all its Grapes, defenceleſs grown,
Are pluck'd by thoſe that paſs along.
13 See how the briſtling Foreſt Boar
With dreadful Fury lays it waſte;
Hark how the ſavage Monſters roar,
And to their helpleſs Prey make haſte.

PART III.

14 To Thee, O God of Hoſts, we pray;
Thy wonted Goodneſs, Lord, renew:
From Heav'n thy Throne this Vine ſurvey,
And her ſad State with Pity view.
15 Behold the Vineyard made by thee,
Which thy Right-Hand did guard ſo long;

And

And keep that Branch from Danger free,
Which for thyſelf thou mad'ſt ſo ſtrong.
16 To waſting Flames 'tis made a Prey,
And all its ſpreading Boughs cut down:
At thy Rebuke they ſoon decay,
And periſh at thy dreadful Frown.
17 Crown thou the King with good Succeſs,
By thy Right-hand ſecur'd from Wrong:
The Son of Man in Mercy bleſs,
Whom for thyſelf thou mad'ſt ſo ſtrong.
18 So ſhall we ſtill continue free
From whatſoe'er deſerves thy Blame;
And if once more reviv'd by thee,
Will always praiſe thy holy Name.
19 Do thou convert us, Lord, do thou
The Luſtre of thy Face diſplay,
And all the Ills we ſuffer now,
Like ſcatter'd Clouds ſhall paſs away.

PSALM LXXXI.

TO God, our never-failing Strength,
with loud Applauſes ſing:
And jointly make a chearful Noiſe
to *Jacob*'s awful King.
2 Compoſe a Hymn of Praiſe, and touch
your Inſtruments of Joy;
Let Pſalteries and pleaſant Harps
your grateful Skill employ.
3 Let Trumpets at the great new Moon
their joyful Voices raiſe,
To celebrate the appointed Time,
the ſolemn Day of Praiſe.
4 For this a Statute was of old,
Which *Jacob*'s God decreed
To be with pious Care obſerv'd
by *Iſr'el*'s choſen Seed.
5 This He for a Memorial fix'd,
when freed from *Egypt*'s Land;
Strange Nations barb'rous Speech we heard,
but could not underſtand.

6 Your

6 Your burden'd Shoulders I reliev'd,
(thus ſeem'd our God to ſay)
Your ſervile Hands by me were freed
from lab'ring in the Clay.
7 Your Anceſtors, with Wrongs oppreſs'd,
to me for Aid did call:
With Pity I their Suff'rings ſaw,
and ſet them free from all.
They ſought for me, and from the Clouds
in Thunder I reply'd:
At *Meribah*'s contentious Stream
their Faith and Duty try'd.

PART II.

8 While I my ſolemn Will declare,
my choſen People, hear:
If thou, O *Iſr'el*, to my Words,
wilt lend thy liſt'ning Ear;
9 Then ſhall no God beſides myſelf
within thy Coaſts be found;
Nor ſhalt thou worſhip any God
of all the Nations round.
10 The Lord thy God am I, who thee
brought forth from *Egypt*'s Land:
'Tis I that all thy juſt Deſires
ſupply with lib'ral Hand.
11 But they, my choſen Race, refus'd
to hearken to my Voice;
Nor would rebellious *Iſr'el*'s Sons
make me their happy Choice.
12 So I, provok'd, reſign'd them up,
to ev'ry Luſt a Prey;
And in their own perverſe Deſigns
permitted them to ſtray.
13 O that my People wiſely would
my juſt Commandments heed!
And *Iſr'el* in my righteous Ways
with pious Care proceed!
14 Then ſhould my heavy Judgments fall
on all that them oppoſe;

And

And my avenging Hand be turn'd
against their num'rous Foes.
15 Their Enemies and mine ſhould all
before my Footſtool bend:
But as for them, their happy State
ſhall never know an End.
16 All Parts with Plenty ſhall abound;
with fineſt Wheat their Field:
The barren Rocks, to pleaſe their Taſte,
ſhould richeſt Honey yield.

PSALM LXXXII.

GOD in the great Aſſembly ſtands,
where his impartial Eye
In State ſurveys the earthly Gods,
and does their Judgments try.
2, 3 How dare ye then unjuſtly judge,
or be to Sinners kind?
Defend the Orphans and the Poor:
let ſuch your Juſtice find.
4 Protect the humble helpleſs Man
reduc'd to deep Diſtreſs,
And let not him become a Prey
to ſuch as would oppreſs.
5 They neither know, nor will they learn,
but blindly rove and ſtray:
Juſtice and Truth, the World's Support,
thro' all the Land decay.
6 Well then might God in Anger ſay,
" I've call'd ye by my Name:
" I've ſaid, y'are Gods, the Sons and Heirs
" of my immortal Fame.
7 " But ne'ertheleſs your unjuſt Deeds
" to ſtrict Account I'll call:
" You all ſhall die like common Men,
" like other Tyrants fall."
8 Ariſe, and thy juſt Judgments, Lord,
throughout the Earth diſplay;
And all the Nations of the World
ſhall own thy righteous Sway.

PSALM LXXXIII.

HOLD not thy Peace, O Lord our God,
no longer silent be;
Nor with consenting quiet Looks
our Ruin calmly see!
2 For lo! the Tumults of thy Foes
o'er all the Land are spread;
And they which hate thy Saints and Thee,
lift up their threat'ning Head.
3 Against thy zealous People, Lord,
they craftily combine;
And to destroy thy chosen Saints
have laid their close Design.
4 "Come, let us cut them off, say they,
"their Nation quite deface;
"That no Remembrance may remain
"of *Isr'el*'s chosen Race."
5 Thus they against thy People's Peace
consult with one Consent;
And diff'ring Nations jointly leagu'd
their common Malice vent.
6 The *Ishm'elites* that dwell in Tents,
with warlike *Edom* join'd;
And *Moab*'s Sons our Ruin vow,
with *Hagar*'s Race combin'd.
7 Proud *Ammon*'s Offspring, *Gebal* too
with *Amalek* conspire:
The Lords of *Palestine*, and all
the wealthy Sons of *Tyre*.
8 All these the strong *Assyrian* King
their firm Ally have got;
Who with a pow'rful Army aids
th' incestuous Race of *Lot*.

PART II.

9 But let such Vengeance come to them,
as once to *Midian* came;
To *Jabin* and proud *Sisera*,
at *Kishon*'s fatal Stream.

10 When

10 When thy right Hand their num'rous Hosts
near *Endor* did confound,
And left their Carcases for Dung
to feed the hungry Ground.
11 Let all their mighty Men the Fate
of *Zeb* and *Oreb* share:
As *Zebah* and *Zalmunna*, so
let all their Princes fare.
12 Who, with the same Design inspir'd,
thus vainly boasting spake,
"In firm Possession for ourselves
"let us God's Houses take."
13 To ruin let them haste, like Wheels
which downward swiftly move:
Like Chaff before the Winds let all
their scatter'd Forces prove.
14, 15 As Flames consume dry Wood, or Heath
that on parch'd Mountains grows,
So let thy fierce pursuing Wrath
with Terror strike thy Foes.
16, 17 Lord, shroud their Faces with Disgrace,
that they may own thy Name:
Or them confound, whose harden'd Hearts
thy gentler Means disclaim.
18 So shall the wond'ring World confess
that Thou, who claim'st alone
Jehovah's Name, o'er all the Earth
hast rais'd thy lofty Throne.

PSALM LXXXIV.

O God of Hosts, the mighty Lord,
how lovely is the Place,
Where Thou, enthron'd in Glory, shew'st
the Brightness of thy Face!
2 My longing Soul faints with Desire,
to view thy blest Abode:
My panting Heart and Flesh cry out
for Thee the living God.
3 The Birds, more happy far than I,
around thy Temple throng;

Securely there they build, and there
  ſecurely hatch their Young.
4 O Lord of Hoſts, my King and God,
  how highly bleſs'd are they,
Who in thy Temple always dwell,
  and there thy Praiſe diſplay!
5 Thrice happy they, whoſe Choice has Thee
  their ſure Protection made;
Who long to tread the ſacred Ways
  that to thy Dwelling lead!
6 Who paſs thro' parch'd and thirſty Vales,
  yet no Refreſhment want:
Their Pools are fill'd with Rain, which Thou
  at their Requeſt doſt grant.
7 Thus they proceed from Strength to Strength,
  and ſtill approach more near;
'Till all on *Sion*'s holy Mount
  before their God appear.
8 O Lord, the mighty God of Hoſts,
  my juſt Requeſts regard!
Thou God of *Jacob*, let my Pray'r
  be ſtill with Favour heard:
9 Behold, O God, for Thou alone
  can'ſt timely Aid diſpenſe:
On thy anointed Servant look;
  be Thou his ſtrong Defence.
10 For in thy Courts one ſingle Day
  'tis better to attend,
Than, Lord, in any Place beſides
  a thouſand Days to ſpend.
Much rather in God's Houſe will I
  the meaneſt Office take,
Than in the wealthy Tents of Sin
  my pompous Dwelling make.
11 For God, who is our Sun and Shield,
  will Grace and Glory give;
And no good Thing will he with-hold
  from them that juſtly live.

Thou

12 Thou God, whom heav'nly Hosts obey,
how highly bless'd is he,
Who'e Hope and Trust, securely plac'd,
is still repos'd on Thee!

PSALM LXXXV.

LORD, thou hast granted to thy Land
the Favours we implor'd,
And faithful *Jacob*'s captive Race
most graciously restor'd.
2, 3 Thy People's Sins thou hast absolv'd,
and all their Guilt defac'd:
Thou hast not let thy Wrath flame on,
nor thy fierce Anger last.
4 O God our Saviour, all our Hearts
to thy Obedience turn;
That quench'd with our repenting Tears,
thy Wrath no more may burn.
5, 6 For why should'st thou be angry still,
and Wrath so long retain?
Revive us, Lord, and let thy Saints
thy wonted Comfort gain.
7 Thy gracious Favour, Lord, display,
which we have long implor'd;
And for thy wond'rous Mercy's sake,
thy wonted Aid afford.
8 God's Answer patiently I'll wait;
for he, with good Success,
(If they no more to Folly turn)
his mourning Saints will bless.
9 To all that fear his holy Name,
his sure Salvation's near;
And in its former happy State
our Nation shall appear.
10 For Mercy now with Truth is join'd,
and Righteousness with Peace;
Like kind Companions absent long,
with friendly Arms embrace.

11, 12 Truth from the Earth ſhall ſpring, whilſt
ſhall Streams of Juſtice pour; [Heav'n
And God, from whom all Goodneſs flows,
ſhall endleſs Plenty ſhow'r.
13 Before him Righteouſneſs ſhall march,
and his juſt Paths prepare;
Whilſt we his holy Steps purſue
with conſtant Zeal and Care.

PSALM LXXXVI.

TO my Complaint, O Lord my God,
thy gracious Ear incline;
Hear me, diſtreſs'd and deſtitute
of all Relief but thine;
2 Do thou, O God, preſerve my Soul,
that does thy Name adore:
Thy Servant keep, and him, whoſe Truſt
relies on Thee, reſtore.
3 To me who daily Thee invoke,
thy Mercy, Lord, extend;
4 Refreſh thy Servant's Soul, whoſe Hopes
on Thee alone depend.
5 Thou, Lord, art good, nor only good,
but prompt to pardon too:
Of plenteous Mercy to all thoſe
who for thy Mercy ſue.
6 To my repeated humble Pray'r,
O Lord, attentive be;
7 When troubled, I on Thee will call,
for Thou wilt anſwer me.
8 Among the Gods there's none like Thee,
O Lord, alone divine!
To Thee as much inferior they,
as are their Works to thine.
9 Therefore their great Creator Thee,
the Nations ſhall adore;
Their long miſguided Pray'rs and Praiſe
to thy bleſs'd Name reſtore.

10 All ſhall confeſs Thee great, and great
the Wonders thou haſt done;
Confeſs thee God, thee God ſupreme,
confeſs thee God alone.

PART II.

11 Teach me thy Way, O Lord, and I
from Truth ſhall ne'er depart;
In Rev'rence to thy ſacred Name
devoutly fix my Heart.
12 Thee will I praiſe, O Lord my God,
praiſe Thee with Heart ſincere:
And to thy everlaſting Name
eternal Trophies rear.
13 Thy boundleſs Mercy ſhewn to me,
tranſcends my Power to tell;
For thou haſt oft redeem'd my Soul
from loweſt Depths of Hell.
14 O God, the Sons of Pride and Strife
have my Deſtruction ſought.
Regardleſs of thy Pow'r, that oft
has my Deliv'rance wrought:
15 But Thou thy conſtant Goodneſs didſt
to my Aſſiſtance bring;
Of Patience, Mercy, and of Truth,
thou everlaſting Spring!
16 O bounteous Lord, thy Grace and Strength
to me thy Servant ſhow:
Thy kind Protection, Lord, on me,
thine Handmaid's Son, beſtow.
17 Some Signal give, which my proud Foes
may ſee with Shame and Rage,
When thou, O Lord, for my Relief
and Comfort doſt engage.

PSALM LXXXVII.

GOD's Temple crowns the holy Mount;
the Lord there condeſcends to dwell:
2 His *Sion*'s Gates in his Account,
our *Iſr'el*'s faireſt Tents excel.

3 Fame glorious Things of thee ſhall ſing,
O City of th' Almighty King!
4 I'll mention *Rahab* with due Praiſe,
in *Babylon*'s Applauſes join,
The Fame of *Ethiopia* raiſe,
with that of *Tyre* and *Paleſtine*;
And grant that ſome, amongſt them born,
their Age and Country did adorn.
5 But ſtill of *Sion* I'll aver,
that many ſuch from her proceed;
Th' Almighty ſhall eſtabliſh her.
6 His gen'ral Liſt ſhall ſhew, when read,
That ſuch a Perſon there was born,
And ſuch did ſuch an Age adorn.
7 He'll *Sion* find with Numbers fill'd
of ſuch as merit high Renown;
For Hand and Voice Muſicians ſkill'd,
and (her tranſcending Fame to crown)
Of ſuch ſhe ſhall Succeſſions bring
like Waters from a living Spring.

PSALM LXXXVIII.

TO Thee, my God and Saviour, I
By Day and Night addreſs my Cry:
2 Vouchſafe my mournful Voice to hear,
To my Diſtreſs incline thine Ear:
3 For Seas of Trouble me invade,
My Soul draws nigh to Death's cold Shade.
4 Like one whoſe Strength and Hopes are fled,
They number me among the Dead.
5 Like thoſe who ſhrouded in the Grave,
From thee no more Remembrance have;
6 Caſt off from thy ſuſtaining Care,
Down to the Confines of Deſpair.
7 Thy Wrath has hard upon me lain,
Afflicting me with reſtleſs Pain:
Me all thy Mountain Waves have preſt,
Too weak, alas, to bear the leaſt.
8 Remov'd from Friends, I ſigh alone,
In a loath'd Dungeon laid, where none

A Visit will vouchsafe to me,
Confin'd, past Hopes of Liberty.
9 My Eyes from weeping never cease,
They waste, but still my Griefs increase;
Yet daily, Lord, to thee I've pray'd,
With out-stretch'd Hand invok'd thy Aid.
10 Wilt thou by Miracle revive
The Dead, whom thou forsook'st alive?
From Death restore, thy Praise to sing,
Whom thou from Prison would'st not bring?
11 Shall the mute Grave thy Love confess?
A mould'ring Tomb thy Faithfulness?
12 Thy Truth and Power Renown obtain,
Where Darkness and Oblivion reign?
13 To thee, O Lord, I cry, forlorn;
My Pray'r prevents the early Morn.
14 Why hast thou, Lord, my Soul forsook,
Nor once vouchsaf'd a gracious Look?
15 Prevailing Sorrows bear me down,
Which from my Youth with me have grown;
Thy Terrors past distract my Mind,
And Fears of blacker Days behind.
16 Thy Wrath has burst upon my Head,
Thy Terrors fill my Soul with Dread;
17 Environ'd as with Waves combin'd,
And for a gen'ral Deluge join'd.
18 My Lovers, Friends, Familiars, all
Remov'd from Sight, and out of Call;
To dark Oblivion all retir'd,
Dead, or at least to me expir'd.

PSALM LXXXIX.

1 THY Mercies, Lord, shall be my Song,
My Song on them shall ever dwell;
To Ages yet unborn my Tongue
Thy never-failing Truth shall tell.
2 I have affirm'd, and still maintain,
Thy Mercy shall for ever last;
Thy Truth, that does the Heav'ns sustain,
Like them shall stand for ever fast.

3 Thus

3 Thus ſpak'ſt thou by thy Prophet's Voice,
" With *David* I a League have made;
" To him, my Servant, and my Choice,
" By ſolemn Oaths this Grant convey'd;
4 " While Earth, and Seas, and Skies endure,
" Thy Seed ſhall in my Sight remain;
" To them thy Throne I will enſure,
" They ſhall to endleſs Ages reign."
5 For ſuch ſtupendous Truth and Love,
Both Heav'n and Earth juſt Praiſes owe,
By Choirs of Angels ſung above,
And by aſſembled Saints below.
6 What Seraph of celeſtial Birth
To vie with *Iſr'el*'s God ſhall dare?
Or who among the gods of Earth,
With our Almighty Lord compare?
7 With Rev'rence and religious Dread,
His Saints ſhould to his Temple preſs:
His Fear thro' all their Hearts ſhould ſpread,
Who his Almighty Name confeſs.
8 Lord God of Armies, who can boaſt
Of Strength or Pow'r, like thine renown'd?
Of ſuch a num'rous faithful Hoſt,
As that which does thy Throne ſurround?
9 Thou doſt the lawleſs Sea controul,
And change the Proſpect of the Deep;
Thou mak'ſt the ſleeping Billows roll,
Thou mak'ſt the rolling Billows ſleep.
10 Thou brak'ſt in Pieces *Rahab*'s Pride,
And didſt oppreſſing Pow'r diſarm;
Thy ſcatter'd Foes have dearly try'd
The Force of thy reſiſtleſs Arm.
11 In thee the ſov'reign Right remains
Of Earth and Heav'n; Thee, Lord, alone
The World and all that it contains,
Their Maker and Preſerver own.
12 The Poles on which the Globe does reſt,
Were form'd by thy creating Voice;

Tabor

Tabor and *Hermon*, Eaſt and Weſt,
In thy ſuſtaining Pow'r rejoice.
13 Thy Arm is mighty, ſtrong thy Hand,
Yet, Lord, thou doſt with Juſtice reign;
14 Poſſeſs'd of abſolute Command,
Thou Truth and Mercy doſt maintain.
15 Happy, thrice happy they, who hear
Thy ſacred Trumpet's joyful Sound;
Who may at Feſtivals appear,
With thy moſt glorious Preſence crown'd.
16 Thy Saints ſhall always be o'erjoy'd,
Who on thy ſacred Name rely;
And, in thy Righteouſneſs employ'd,
Above their Foes be rais'd on high.
17 For in thy Strength they ſhall advance,
Whoſe Conqueſts from thy Favour ſpring.
18 The Lord of Hoſts is our Defence,
And *Iſr'el*'s God our *Iſr'el*'s King.
19 Thus ſpeak'ſt thou by thy Prophet's Voice,
" A mighty Champion I will ſend:
" From *Judah*'s Tribe have I made Choice
" Of one who ſhall the reſt defend.
20 " My Servant *David* I have found,
" With holy Oil anointed him;
21 " Him ſhall the Hand ſupport that crown'd,
" And guard that gave the Diadem.
22 " No Prince from him ſhall Tribute force,
" No Son of Strife ſhall him annoy;
23 " His ſpiteful Foes I will diſperſe,
" And them before his Face deſtroy.
24 " My Truth and Grace ſhall him ſuſtain;
" His Armies, in well-order'd Ranks,
25 " Shall conquer, from the *Tyrian* Main
" To *Tigris* and *Euphrates* Banks.
26 " Me for his Father he ſhall take,
" His God and Rock of Safety call;
27 " Him I my firſt-born Son will make,
" And earthly Kings his Subjects all.

28 " To him my Mercy I'll ſecure,
" My Cov'nant make for ever faſt.
29 " His Seed for ever ſhall endure,
" His Throne, till Heav'n diſſolves, ſhall laſt.

PART II.

30 " But if his Heirs my Law forſake,
" And from my ſacred Precepts ſtray;
31 " If they my righteous Statutes break,
" Nor ſtrictly my Commands obey;
32 " Their Sins I'll viſit with a Rod,
" And for their Folly make them ſmart;
33 " Yet will not ceaſe to be their God,
" Nor from my Truth, like them, depart.
34 " My Covenant I will ne'er revoke,
" But in Remembrance faſt retain;
" The Thing that once my Lips have ſpoke,
" Shall in eternal Force remain.
35 " Once have I ſworn, but once for all,
" And made my Holineſs the Tie,
" That I my Grant will ne'er recall,
" Nor to my Servant *David* lie.
36 " Whoſe Throne and Race the conſtant Sun
" Shall, like his Courſe, eſtabliſh'd ſee:
37 " Of this my Oath, thou conſcious Moon,
" In Heav'n my faithful Witneſs be."
38 Such was thy gracious Promiſe, Lord;
But thou haſt now our Tribes forſook,
Thy own Anointed haſt abhor'd,
And turn'd on him thy wrathful Look.
39 Thou ſeemeſt to have render'd void
The Cov'nant with thy Servant made,
Thou haſt his Dignity deſtroy'd,
And in the Duſt his Honour laid.
40 Of ſtrong Holds thou haſt him bereft,
And brought his Bulwarks to decay;
41 His frontier Coaſts defenceleſs left,
A public Scorn, and common Prey.
42 His Ruin does glad Triumphs yield
To Foes advanc'd by Thee to Might;

43 Thou

43 Thou haſt his conqu'ring Sword unſteel'd,
His Valour turn'd to ſhameful Flight.
44 His Glory is to Darkneſs fled,
His Throne is levell'd with the Ground;
45 His Youth to wretched Bondage led,
With Shame o'erwhelm'd and Sorrow drown'd.
46 How long ſhall we thy Abſence mourn?
Wilt thou for ever, Lord, retire?
Shall thy conſuming Anger burn,
'till that and we at once expire?
47 Conſider, Lord, how ſhort a Space
Thou doſt for mortal Life ordain;
No Method to prolong the Race,
But loading it with Grief and Pain.
48 What Man is he that can controul
Death's ſtrict unalterable Doom?
Or reſcue from the Grave his Soul,
The Grave that muſt Mankind entomb?
49 Lord, where's thy Love, thy boundleſs Grace,
The Oath to which thy Truth did ſeal,
Conſign'd to *David* and his Race,
The Grant which Time ſhou'd ne'er repeal?
50 See how thy Servants treated are
With Infamy, Reproach, and Spite;
Which in my ſilent Breaſt I bear
From Nations of licentious Might.
51 How they, reproaching thy great Name,
Have made thy Servants Hope their Jeſt:
52 Yet thy juſt Praiſes we'll proclaim,
And ever ſing, *The Lord be bleſt.*

Amen, Amen.

PSALM XC.

O LORD, the Saviour and Defence
of us thy choſen Race,
From Age to Age thou ſtill haſt been
our ſure abiding Place.
2 Before thou brought'ſt the Mountains forth,
or th' Earth and World didſt frame,

Thou

Thou always wert the mighty God,
and ever art the ſame;
3 Thou turneſt Man, O Lord, to Duſt,
of which he firſt was made;
And when thou ſpeak'ſt the Word, *Return*,
'tis inſtantly obey'd.
4 For in thy Sight a thouſand Years
are like a Day that's paſt,
Or like a Watch in Dead of Night,
whoſe Hours unminded waſte.
5 Thou ſweep'ſt us off as with a Flood,
we vaniſh hence like Dreams;
At firſt we grow like Graſs that feels
the Sun's reviving Beams:
6 But howſoever freſh and fair
its Morning Beauty ſhows;
'Tis all cut down, and wither'd quite,
before the Ev'ning cloſe.
7, 8 We by thine Anger are conſum'd,
and by thy Wrath diſmay'd;
Our public Crimes and ſecret Sins
before thy Sight are laid.
9 Beneath thy Anger's ſad Effects
our drooping Days we ſpend;
Our unregarded Years break off,
like Tales that quickly end.
10 Our Term of Time is Seventy Years,
an Age that few ſurvive:
But if, with more than common Strength,
to Eighty we arrive;
Yet then our boaſted Strength decays,
to Sorrow turn'd and Pain:
So ſoon the ſlender Thread is cut,
and we no more remain.

PART II.

11 But who thy Anger's dread Effects
does, as he ought, revere?
And yet thy Wrath does fall or riſe,
as more or leſs we fear.

12 So

12 So teach us, Lord, th' uncertain Sum
of our ſhort Days to mind,
That to true Wiſdom all our Hearts
may ever be inclin'd.
13 O to thy Servants, Lord, return,
and ſpeedily relent!
As we of our Miſdeeds, do thou
of our juſt Doom repent.
14 To ſatisfy and chear our Souls,
thy early Mercy ſend;
That we may all our Days to come,
in Joy and Comfort ſpend;
15 Let happy Times with large Amends
dry up our former Tears,
Or equal at the leaſt the Term
of our afflicted Years.
16 To all thy Servants, Lord, let this
thy wond'rous Work be known,
And to our Offspring yet unborn,
thy glorious Pow'r be ſhown.
17 Let thy bright Rays upon us ſhine,
give thou our Work Succeſs;
The glorious Work we have in Hand
do thou vouchſafe to bleſs.

PSALM XCI.

1 HE that has God his Guardian made,
Shall, under the Almighty's Shade,
ſecure and undiſturb'd abide.
2 Thus to my Soul, of him I'll ſay,
He is my Fortreſs and my Stay,
my God in whom I will confide.
3 His tender Love and watchful Care
Shall free thee from the Fowler's Snare,
and from the noiſome Peſtilence;
4 He over thee his Wings ſhall ſpread,
And cover thy unguarded Head;
his Truth ſhall be thy ſtrong Defence.

5 No

5 No Terrors that ſurprize by Night,
Shall thy undaunted Courage fright,
nor deadly Shafts that fly by Day;
6 Nor Plague, of unknown Riſe, that kills
In Darkneſs, nor infectious Ills
that in the hotteſt Seaſon ſlay.
7 A thouſand at thy Side ſhall die,
At thy right Hand ten thouſand lie,
while thy firm Health untouch'd remains:
8 Thou only ſhalt look on and ſee
The Wicked's ſad Cataſtrophe,
and count the Sinner's mournful Gains.
9 Becauſe (with well-plac'd Confidence)
Thou mak'ſt the Lord thy ſure Defence,
and on the Higheſt doſt rely;
10 Therefore no Ill ſhall thee befal,
Nor to thy healthful Dwelling ſhall
any infectious Plague draw nigh.
11 For He throughout thy happy Days,
To keep thee ſafe in all thy Ways,
ſhall give his Angels ſtrict Commands;
12 And they, leſt thou ſhould'ſt chance to meet
With ſome rough Stone to wound thy Feet,
ſhall bear thee ſafely in their Hands.
13 Dragons and Aſps that thirſt for Blood,
And Lions roaring for their Food,
beneath his conqu'ring Feet ſhall lie.
14 Becauſe he lov'd and honour'd me,
Therefore, ſays God, I'll ſet him free,
and fix his glorious Throne on high.
15 He'll call; I'll anſwer when he calls,
And reſcue him when Ill befals;
increaſe his Honour and his Wealth:
16 And when, with undiſturb'd Content,
His long and happy Life is ſpent,
his End I'll crown with ſaving Health.

PSALM XCII.

HOW good and pleaſant muſt it be
to thank the Lord moſt high;

And

And with repeated Hymns of Praiſe,
his Name to magnify.
2 With ev'ry Morning's early Dawn,
his Goodneſs to relate;
And of his conſtant Truth, each Night
the glad Effects repeat.
3 To ten-ſtring'd Inſtruments we'll ſing,
with tuneful Pſalt'ries join'd;
And to the Harp, with ſolemn Sounds,
for ſacred Uſe deſign'd.
4 For thro' thy wond'rous Works, O Lord,
thou mak'ſt my Heart rejoice;
The Thoughts of them ſhall make me glad,
and ſhout with chearful Voice.
5, 6 How wond'rous are thy Works, O Lord,
how deep are thy Decrees!
Whoſe winding Tracks, in ſecret laid,
no ſtupid Sinner ſees.
7 He little thinks, when wicked Men,
like Graſs, look freſh and gay,
How ſoon their ſhort-liv'd Splendor muſt
for ever paſs away.
8, 9 But thou, my God, art ſtill moſt High;
and all thy lofty Foes,
Who thought they might ſecurely ſin,
ſhall be o'erwhelm'd with Woes.
10 Whilſt thou exalt'ſt my ſov'reign Pow'r,
and mak'ſt it largely ſpread;
And with refreſhing Oil anoint'ſt
my conſecrated Head.
11 I ſoon ſhall ſee my ſtubborn Foes
to utter Ruin brought;
And hear the diſmal End of thoſe
who have againſt me fought.
12 But righteous Men, like fruitful Palms,
ſhall make a glorious Show;
As Cedars that on *Lebanon*,
in ſtately Order grow.

13, 14 Theſe, planted in the Houſe of God,
within his Courts ſhall thrive;
Their Vigour and their Luſtre both
ſhall in old Age revive.
15 Thus will the Lord his Juſtice ſhew;
and God, my ſtrong Defence,
Shall due Rewards to all the World
impartially diſpenſe.

PSALM XCIII.

WITH Glory clad, with Strength array'd,
the Lord, that o'er all Nature reigns,
The World's Foundations ſtrongly laid,
and the vaſt Fabrick ſtill ſuſtains.
2 How ſurely 'ſtabliſh'd is thy Throne!
which ſhall no Change or Period ſee;
For thou, O Lord, and thou alone,
art God from all Eternity.
3, 4 The Floods, O Lord, lift up their Voice,
and toſs the troubled Waves on high;
But God above can ſtill their Noiſe,
and make the angry Sea comply.
5 Thy Promiſe, Lord, is ever ſure,
and they that in thy Houſe would dwell,
That happy Station to ſecure,
muſt ſtill in Holineſs excel.

PSALM XCIV.

1, 2 O God, to whom Vengeance belongs
thy Juſtice now diſcloſe:
Ariſe, thou Judge of all the Earth,
and cruſh thy haughty Foes.
3, 4 How long, O Lord, ſhall ſinful Men
their ſolemn Triumphs make?
How long their wicked Actions boaſt,
and inſolently ſpeak?
5, 6 Not only they thy Saints oppreſs,
but, unprovok'd, they ſpill
The Widow's and the Stranger's blood,
and helpleſs Orphans kill.

7 " And yet the Lord ſhall ne'er perceive,
(profanely thus they ſpeak)
" Nor any Notice of our Deeds
" the God of *Jacob* take."
8 At length, ye ſtupid Fools, your Wants
endeavour to diſcern;
In Folly will you ſtill proceed,
and Wiſdom never learn?
9, 10 Can he be deaf who form'd the Ear,
or blind who fram'd the Eye?
Shall Earth's great Judge not puniſh thoſe,
who his known Will defy?
11 He fathoms all the Thoughts of Men,
to him their Hearts lie bare;
His Eye ſurveys them all, and ſees
how vain their Counſels are.

PART II.

12 Bleſs'd is the Man whom thou, O Lord,
in Kindneſs doth chaſtiſe,
And by thy ſacred Rules to walk
doſt lovingly adviſe.
13 This Man ſhall Reſt and Safety find
in Seaſons of Diſtreſs:
Whilſt God prepares a Pit for thoſe
that ſtubbornly tranſgreſs.
14 For God will never from his Saints
his Favour wholly take;
His own Poſſeſſion and his Lot,
he will not quite forſake.
15 The World ſhall then confeſs Thee juſt
in all that thou haſt done;
And thoſe that chuſe thy upright Ways,
ſhall in thoſe Paths go on.
16 Who will appear in my Behalf,
when wicked Men invade?
Or who, when Sinners would oppreſs,
my righteous Cauſe ſhall plead?
17, 18, 19 Long ſince had I in Silence ſlept,
but that the Lord was near,

To ſtay me when I ſlipt; when ſad,
my troubled Heart to chear.
20 Wilt thou, who art a God moſt juſt,
their ſinful Throne ſuſtain,
Who make the Law a fair Pretence
their wicked Ends to gain?
21 Againſt the Lives of righteous Men
they form their cloſe Deſign;
The Blood of Innocents to ſpill,
in ſolemn League combine.
22 But my Defence is firmly plac'd
in God the Lord moſt High:
He is my Rock, to which I may
for Refuge always fly.
23 The Lord ſhall cauſe their ill Deſigns,
on their own Heads to fall:
He in their Sins ſhall cut them off,
our God ſhall ſlay them all.

PSALM XCV.

1 O Come, loud Anthems let us ſing,
Loud Thanks to our Almighty King:
For we our Voices high ſhould raiſe,
When our Salvation's Rock we praiſe.
2 Into his Preſence let us haſte,
To thank him for his Favours paſt;
To him addreſs, in joyful Songs,
The Praiſe that to his Name belongs.
3 For God the Lord, enthron'd in State,
Is, with unrivall'd Glory, great:
A King ſuperior far to all
Whom by his Title God we call.
4 The Depths of Earth are in his Hand,
Her ſecret Wealth at his Command;
The Strength of Hills, that threat the Skies,
Subjected to his Empire lies.
5 The rolling Ocean's vaſt Abyſs
By the ſame Sovereign Right is his:
'Tis mov'd by his Almighty Hand,
That form'd and fix'd the ſolid Land.

6 O let us to his Courts repair,
And bow with Adoration there:
Down on our Knees devoutly all
Before the Lord our Maker fall.
7 For he's our God, our Shepherd he,
His Flock and Paſture Sheep are we.
If then you'll (like his Flock) draw near,
To-day if you his Voice will hear,
8 Let not your harden'd Hearts renew
Your Fathers Crimes and Judgments too;
Nor here provoke my Wrath as they
In deſart Plains of *Meribah*,
9 When thro' the Wilderneſs they mov'd,
And me with freſh Temptations prov'd:
They ſtill, thro' Unbelief, rebell'd,
While they my wond'rous Works beheld.
10, 11 They forty Years my Patience griev'd,
Tho' daily I their Wants reliev'd.
Then—'Tis a faithleſs Race, I ſaid,
Whoſe Heart from me has always ſtray'd;
They ne'er will tread my righteous Path:
Therefore to them, in ſettled Wrath,
Since they deſpis'd my Reſt, I ſware,
That they ſhould never enter there.

PSALM XCVI.

1 SING to the Lord a new-made Song;
Let Earth in one aſſembled Throng,
Her common Patron's Praiſe reſound.
2 Sing to the Lord, and bleſs his Name,
From Day to Day his Praiſe proclaim,
Who us has with Salvation crown'd.
3 To Heathen Lands his Fame rehearſe,
His Wonders to the Univerſe.
4 He's great, and greatly to be prais'd;
In Majeſty and Glory rais'd
Above all other Deities.
5 For Pageantry and Idols all
Are they whom Gods the Heathen call:
He only rules who made the Skies.

6 With Majesty and Honour crown'd,
Beauty and Strength his Throne surround;
7 Be therefore both to him restor'd
By you, who have false Gods ador'd.
Ascribe due Honour to his Name;
8 Peace-Off'rings on his Altar lay,
Before his Throne your Homage pay,
Which he, and he alone can claim.
9 To worship at his sacred Court,
Let all the trembling World resort.
10 Proclaim aloud, Jehovah reigns,
Whose Power the Universe sustains,
And banish'd Justice will restore.
11 Let therefore Heav'n new Joys confess,
And heav'nly Mirth let Earth express;
Its loud Applause the Ocean roar;
Its mute Inhabitants rejoice,
And for this Triumph find a Voice.
12 For Joy let fertile Vallies sing,
The chearful Groves their Tribute bring;
The tuneful Choir of Birds awake,
13 The Lord's Approach to celebrate,
Who now sets out with awful State,
His Circuit through the Earth to take.
From Heav'n to judge the World he's come,
With Justice to reward and doom.

PSALM XCVII.

1 JEhovah reigns, let all the Earth,
In his just Government rejoice;
Let all the Isles with sacred Mirth,
In his Applause unite their Voice.
2 Darkness and Clouds of awful Shade
His dazzling Glory shroud in State:
Justice and Truth his Guards are made,
And fix'd by his Pavilion wait.
3 Devouring Fire before his Face
His Foes around with Vengeance struck;
4 His Light'nings set the World on blaze,
Earth saw it, and with Terror shook.

5 The

5 The proudeſt Hills his Preſence felt,
Their Height nor Strength could Help afford;
The proudeſt Hills like Wax did melt
In Preſence of th' Almighty Lord.
6 The Heav'ns his Righteouſneſs to ſhow,
With Storms of Fire our Foes purſu'd,
And all the trembling World below
Have his deſcending Glory view'd.
7 Confounded be their impious Hoſt,
Who make the Gods to whom they pray:
All who of Pageant Idols boaſt,
To Him, ye Gods, your worſhip pay.
8 Glad *Sion* of thy Triumph heard,
And *Judah*'s Daughters were o'erjoy'd;
Becauſe thy righteous Judgments, Lord,
Have Pagan-Pride and Pow'r deſtroy'd.
9 For thou, O God, art ſeated high;
Above Earth's Potentates enthron'd:
Thou, Lord, unrivall'd in the Sky,
Supreme by all the Gods art own'd.
10 You who to ſerve this Lord aſpire,
Abhor what's Ill, and Truth eſteem:
He'll keep his Servants Souls entire,
And them from wicked Hands redeem.
11 For Seeds are ſown of glorious Light,
A future Harveſt for the Juſt;
And Gladneſs for the Heart that's right,
To recompenſe its pious Truſt.
12 Rejoice, ye Righteous, in the Lord;
Memorials of his Holineſs,
Deep in your faithful Breaſts record,
And with your thankful Tongues confeſs.

PSALM XCVIII.

1 SING to the Lord a new-made Song,
who wond'rous Things has done;
With his right-Hand and holy Arm,
the Conqueſt he has won.
2 The Lord has thro' th' aſtoniſh'd World
diſplay'd his ſaving Might,

And made his righteous Acts appear
in all the Heathens Sight.
3 Of *Isr'el*'s House his Love and Truth
have ever mindful been;
Wide Earth's remotest Parts the Pow'r
of *Isr'el*'s God have seen.
4 Let therefore Earth's Inhabitants
their chearful Voices raise,
And all with universal Joy
resound their Maker's Praise.
5 With Harp and Hymns soft Melody,
into the Consort bring
6 The Trumpet and shrill Cornet's Sound,
before th' Almighty King.
7 Let the loud Ocean roar her Joy,
with all that Seas contain:
The Earth and her Inhabitants
join Consort with the Main.
8 With Joy let Riv'lets swell to Streams,
to spreading Torrents they;
And echoing Vales, from Hill to Hill,
redoubled Shouts convey;
9 To welcome down the World's great Judge,
who does with Justice come,
And, with impartial Equity,
both to reward and doom.

PSALM XCIX.

1 JEhovah reigns, let therefore all
the guilty Nations quake:
On Cherubs Wings he sits enthron'd:
let Earth's Foundations shake.
2 On *Sion*'s Hill he keeps his Court,
his Palace makes her Tow'rs;
Yet thence his Sov'reignty extends
supreme o'er earthly Pow'rs.
3 Let therefore all with Praise address
his great and dreadful Name,
And with his unresisted Might
his Holiness proclaim.

4 For

4 For Truth and Juſtice, in his Reign,
of Strength and Pow'r take place;
His Judgments are with Righteouſneſs
diſpens'd to *Jacob*'s Race.
5 Therefore exalt the Lord our God,
before his Footſtool fall;
And with his unreſiſted Might,
his Holineſs extol.
6 *Moſes* and *Aaron* thus of old,
among his Prieſts ador'd;
Among his Prophets *Samuel* thus
his ſacred Name implor'd.
Diſtreſs'd, upon the Lord they call'd,
who ne'er their Suit deny'd;
But, as with Rev'rence they implor'd,
he graciouſly reply'd.
7 For, with their Camp, to guide their March,
the cloudy Pillar mov'd:
They kept his Laws, and to his Will
obedient Servants prov'd.
8 He anſwer'd them, forgiving oft
his People for their ſake;
And thoſe who raſhly them oppos'd,
did ſad Examples make.
9 With Worſhip at his ſacred Courts
exalt our God and Lord;
For he who only holy is,
alone ſhould be ador'd.

PSALM C.

1, 2 WITH one Conſent let all the Earth
to God their chearful Voices raiſe;
Glad Homage pay with awful Mirth,
and ſing before him Songs of Praiſe.
3 Convinc'd that he is God alone,
from whom both we and all proceed;
We, whom he choſes for his own,
the Flock that he vouchſafes to feed.
4 O enter then his Temple Gate,
thence to his Courts devoutly preſs,

And ſtill your grateful Hymns repeat,
and ſtill his Name with Praiſes bleſs.
5 For he's the Lord ſupremely good,
his Mercy is for ever ſure;
His Truth, which always firmly ſtood,
to endleſs Ages ſhall endure.

PSALM CI.

1 OF Mercy's never-failing Spring,
And ſtedfaſt Judgment I will ſing;
And ſince they both to Thee belong,
To Thee, O Lord, addreſs my Song.
2 When, Lord, thou ſhalt with me reſide,
Wiſe Diſcipline my Reign ſhall guide;
With blameleſs Life myſelf I'll make
A Pattern for my Court to take.
3 No ill Deſign will I purſue,
Nor thoſe my Fav'rites make that do.
4 Who to Reproof have no Regard,
Him will I totally diſcard.
5 The private Slanderer ſhall be
In public Juſtice doom'd by me:
From haughty Looks I'll turn aſide,
And mortify the Heart of Pride.
6 But Honeſty, call'd from her Cell,
In Splendor at my Court ſhall dwell:
Who Virtue's Practice make their Care,
Shall have the firſt Preferments there.
7 No Politicks ſhall recommend
His Country's Foe to be my Friend;
None e'er ſhall to my Favour riſe
By flatt'ring or malicious Lies.
8 All thoſe who wicked Courſes take,
An early Sacrifice I'll make:
Cut off, deſtroy, till none remain
God's holy City to prophane.

PSALM CII.

WHEN I pour out my Soul in Pray'r,
do thou, O Lord, attend;

To

To thy eternal Throne of Grace
let my ſad Cry aſcend.
2 O hide not thou thy glorious Face
in Times of deep Diſtreſs:
Incline thine Ear, and when I call,
my Sorrows ſoon redreſs.
3 Each cloudly Portion of my Life
like ſcatter'd Smoke expires:
My ſhrivel'd Bones are like a Hearth
that's parch'd with conſtant Fires.
4 My Heart, like Graſs that feels the Blaſt
of ſome infectious Wind,
Does languiſh ſo with Grief, that ſcarce
my needful Food I mind.
5 By reaſon of my ſad Eſtate,
I ſpend my Breath in Groans:
My Fleſh is worn away, my Skin
ſcarce hides my ſtarting Bones.
6 I'm like a Pelican become,
that does in Deſarts mourn:
Or like an Owl that ſits all Day
on barren Trees forlorn.
7 In Watchings or in reſtleſs Dreams
the Night by me is ſpent,
As by thoſe ſolitary Birds
that loneſome Roofs frequent.
8 All Day by railing Foes I'm made
the Subject of their Scorn;
Who all poſſeſs'd with furious Rage,
have my Deſtruction ſworn.
9 When grov'ling on the Ground I lie,
oppreſs'd with Grief and Fears;
My Bread is ſtrew'd with Aſhes o'er,
My Drink is mix'd with Tears.
10 Becauſe on me with double Weight
thy heavy Wrath doth lie;
For Thou, to make my Fall more great,
didſt lift me up on high.

11 My

11 My Days juſt haſt'ning to their End,
are like an Ev'ning Shade:
My Beauty does, like wither'd Graſs,
with waning Luſtre fade.
12 But thy eternal State, O Lord,
no Length of Time ſhall waſte:
The Mem'ry of thy wond'rous Works
from Age to Age ſhall laſt.
13 Thou ſhalt ariſe, and *Sion* view
with an unclouded Face:
For now her Time is come, thy own
appointed Day of Grace.
14 Her ſcatter'd Ruins by thy Saints
with Pity are ſurvey'd:
They grieve to ſee her lofty Spires
in Duſt and Rubbiſh laid.
15, 16 The Name and Glory of the Lord
all Heathen Kings ſhall fear;
When he ſhall *Sion* build again,
and in full State appear.
17, 18 When he regards the Poor's Requeſt,
nor ſlights their earneſt Pray'r;
Our Sons, for this recorded Grace,
ſhall his juſt Praiſe declare.
19 For God from his Abode on high,
his gracious Beams diſplay'd:
The Lord from Heav'n, his lofty Throne,
hath all the Earth ſurvey'd.
20 He liſten'd to the Captives Moans,
he heard their mournful Cry,
And freed, by his reſiſtleſs Pow'r,
the Wretches doom'd to die.
21 That they, in *Sion* where he dwells,
might celebrate his Fame,
And thro' the holy City ſing
loud Praiſes to his Name.
22 When all the Tribes aſſembling there,
their ſolemn Vows addreſs,

And neighb'ring Lands, with glad Conſent,
the Lord their God confeſs.
23 But e'er my Race is run, my Strength
through his fierce Wrath decays;
He has, when all my Wiſhes bloom'd,
cut ſhort my hopeful Days.
24 Lord, end not thou my Life, ſaid I,
when half is ſcarcely paſt:
Thy Years, from worldly Changes free,
to endleſs Ages laſt.
25 The ſtrong Foundations of the Earth
of old by Thee were laid;
Thy Hands the beauteous Arch of Heav'n
with wond'rous Skill have made:
26, 27 Whilſt thou for ever ſhall endure,
they ſoon ſhalt paſs away;
And like a Garment often worn,
ſhall tarniſh and decay.
Like that, when thou ordain'ſt their Change,
to thy Command they bend;
But thou continu'ſt ſtill the ſame,
nor have thy Years an End.
28 Thou to the Children of thy Saints
ſhalt laſting Quiet give;
Whoſe happy Race, ſecurely fix'd,
ſhall in thy Preſence live.

PSALM CIII.

1, 2 MY Soul, inſpir'd with ſacred Love,
God's holy Name for ever bleſs;
Of all his Favours mindful prove,
And ſtill thy grateful Thanks expreſs.
3, 'Tis he that all thy Sins forgives,
And after Sickneſs makes thee ſound:
From Danger he thy Life retrieves,
By him with Grace and Mercy crown'd.
5, 6 He with good Things thy Mouth ſupplies,
Thy Vigour, Eagle-like, renews;
He, when the guiltleſs Suff'rer cries,
His Foe with juſt Revenge purſues.

7 God

7 God made of old his righteous Ways
to *Moſes* and our Fathers known;
His Works, to his eternal Praiſe,
Were to the Sons of *Jacob* ſhown.
8 The Lord abounds with tender Love,
And unexampled Acts of Grace:
His waken'd Wrath doth ſlowly move,
His willing Mercy flies apace.
9, 10 God will not always harſhly chide,
But with his Anger quickly part;
And loves his Puniſhments to guide,
More by his Love than our Deſert.
11 As high as Heav'n its Arch extends
Above this little Spot of Clay;
So much his boundleſs Love tranſcends
The ſmall Reſpects that we can pay.
12, 13 As far as 'tis from Eaſt to Weſt,
So far has he our Sins remov'd,
Who with a Father's tender Breaſt
Has ſuch as fear'd him always lov'd.
14, 15 For God, who all our Frame ſurveys,
Conſiders that we are but Clay;
How freſh ſoe'er we ſeem, our Days
Like Graſs or Flow'rs muſt fade away:
16, 17 Whilſt they are nipt with ſudden Blaſts,
Nor can we find their former Place;
God's faithful Mercy ever laſts,
To thoſe that fear him, and their Race.
18 This ſhall attend on ſuch as ſtill
Proceed in his appointed Way;
And who not only know his Will,
But to it juſt Obedience pay.
19, 20 The Lord, the univerſal King,
In Heav'n has fix'd his lofty Throne:
To Him, ye Angels, Praiſes ſing,
In whoſe great Strength his Pow'r is ſhown.
Ye that his juſt Commands obey,
And hear and do his ſacred Will;

21 Ye

21 Ye Hosts of his this Tribute pay,
Who still what he ordains fulfil.
22 Let ev'ry Creature jointly bless
The mighty Lord: And thou, my Heart,
With grateful Joy thy Thanks express,
And in this Consort bear thy Part.

PSALM CIV.

1 BLESS God, my Soul; thou, Lord, alone
Possessest Empire without Bounds,
With Honour thou art crown'd, thy Throne
Eternal Majesty surrounds.
2 With Light thou dost thyself enrobe,
And Glory for a Garment take;
Heav'n's Curtains stretch beyond the Globe,
Thy Canopy of State to make.
3 God builds on liquid Air, and forms
his Palace Chambers in the Skies;
The Clouds his Chariots are, and Storms
The swift-wing'd Steeds with which he flies.
4 As bright as Flame, as swift as Wind,
His Ministers Heav'n's Palace fill,
To have their sundry Tasks assign'd;
All proud to serve their Sov'reign's Will.
5, 6 Earth on her Centre fix'd, he set,
Her Face with Waters overspread;
Nor proudest Mountains dar'd, as yet,
To lift above the Waves their Head.
7 But when thy awful Face appear'd,
Th' insulting Waves dispers'd; they fled,
When once thy Thunder's Voice they heard,
And by their Haste confess'd their Dread.
8 Thence up by secret Tracts they creep,
And gushing from the Mountain's Side,
Thro' Vallies travel to the Deep,
Appointed to receive their Tide.
9 There hast thou fix'd the Ocean's Bounds,
the threatning Surges to repel;
That they no more o'erpass their Mounds,
Nor to a second Deluge swell.

PART II.

10 Yet thence in ſmaller Parties drawn
The Sea recovers her loſt Hills;
And ſtarting Springs from ev'ry Lawn,
Surprize the Vales with plenteous Rills.
11 The Field's tame Beaſts are thither led,
Weary with Labour, faint with Drought;
And Aſſes on wild Mountains bred,
Have Senſe to find theſe Currents out.
12 There ſhady Trees from ſcorching Beams,
Yield ſhelter to the feather'd Throng;
They drink, and to the bounteous Streams
Return the Tribute of their Song.
13 His Rains from Heav'n parch'd Hills recruit,
That ſoon tranſmit the liquid Store;
'Till Earth is burden'd with her Fruit,
And Nature's Lap can hold no more.
14 Graſs, for our Cattle to devour,
He makes the Growth of ev'ry Field;
Herbs, for Man's Uſe, of various Pow'r,
That either Food or Phyſic yield.
15 With cluſter'd Grapes he crowns the Vine,
To chear Man's Heart oppreſs'd with Cares;
Gives Oil that makes his Face to ſhine,
And Corn that waſted Strength repairs.

PART III.

16 The Trees of God, without the Care
Or Art of Man, with Sap are fed;
The Mountain Cedar looks as fair,
As thoſe in Royal Gardens bred.
17 Safe in the lofty Cedar's Arms
The Wand'rers of the Air may reſt;
The hoſpitable Pine from Harms
Protects the Stork, her pious Gueſt.
18 Wild Goats the craggy Rock aſcend,
Its tow'ring Heights their Fortreſs make,
Whoſe Cells in Labyrinths extend,
Where feebler Creatures Refuge take.

19 The

19 The Moon's inconſtant Aſpect ſhews
Th' appointed Seaſons of the Year;
Th' inſtructed Sun his Duty knows,
His Hours to riſe and diſappear.
20, 21 Darkneſs he makes the Earth to ſhroud,
when Foreſt Beaſts ſecurely ſtray;
Young Lions roar their Wants aloud
To Providence, that ſends 'em Prey.
22 They range all Night, on Slaughter bent,
'Till ſummon'd by the riſing Morn,
To ſkulk in Dens, with one Conſent,
The conſcious Ravagers return.
23 Forth to the Tillage of his Soil,
The Huſbandman ſecurely goes,
Commencing with the Sun his Toil,
With him returns to his Repoſe.
24 How various, Lord, thy Works are found;
for which thy Wiſdom we adore!
The Earth is with thy Treaſure crown'd,
'Till Nature's Hand can graſp no more.

PART IV.

25 But ſtill, the vaſt unfathom'd Main
Of Wonders a new Scene ſupplies,
Whoſe Depths Inhabitants contain,
Of ev'ry Form and ev'ry Size.
26 Full freighted Ships from ev'ry Port,
There cut their unmoleſted Way;
Leviathan, whom there to ſport
Thou mad'ſt, has Compaſs there to play.
27 Theſe various Troops of Sea and Land,
In Senſe of common Want agree:
All wait on thy diſpenſing Hand,
And have their daily Alms from thee.
28 They gather what thy Stores diſperſe,
Without their Trouble to provide:
Thou op'ſt thy Hand, the Univerſe,
The craving World, is all ſupply'd.

29 Thou for a Moment hid'ſt thy Face,
The num'rous Ranks of Creatures mourn:
Thou tak'ſt their Breath, all Nature's Race
Forthwith to Mother Earth return.
30 Again thou ſend'ſt thy Spirit forth,
T'inſpire the Maſs with vital Seed;
Nature's reſtor'd, and Parent Earth
Smiles on her new-created Breed.
31 Thus through ſucceſſive Ages ſtands
Firm fix'd thy providential Care;
Pleas'd with the Work of thy own Hands,
Thou doſt the Waſtes of Time repair.
32 One Look of thine, one wrathful Look,
Earth's panting Breaſt with Terror fills;
One Touch from Thee, with Clouds of Smoak,
In Darkneſs ſhrouds the proudeſt Hills.
33 In praiſing God while he prolongs
My Breath, I will that Breath employ;
34 And join Devotion to my Songs,
Sincere, as in him is my Joy:
35 While Sinners from Earth's Face are hurl'd,
My Soul, praiſe thou his holy Name,
'Till with my Song the liſt'ning World
Join Conſort, and his Praiſe proclaim.

PSALM CV.

1 O Render Thanks, and bleſs the Lord;
invoke his ſacred Name;
Acquaint the Nations with his Deeds,
his matchleſs Deeds proclaim:
2 Sing to his Praiſe, in lofty Hymns
his wond'rous Works rehearſe;
Make them the Theme of your Diſcourſe,
and Subject of your Verſe.
3 Rejoice in his Almighty Name,
alone to be ador'd;
And let their Hearts o'erflow with Joy,
that humbly ſeek the Lord.
4 Seek ye the Lord, his ſaving Strength
devoutly ſtill implore;

And

And where he's ever preſent, ſeek
his Face for evermore.
5 The Wonders that his Hands have wrought,
keep thankfully in Mind;
The righteous Statutes of his Mouth,
and Laws to us aſſign'd.
6 Know ye his Servant *Abra'm*'s Seed,
and *Jacob*'s choſen Race,
7 He's ſtill our God, his Judgments ſtill
throughout the Earth take place.
8 His Cov'nant he hath kept in Mind
for num'rous Ages paſt,
Which yet for thouſand Ages more,
in equal Force ſhall laſt.
9 Firſt ſign'd to *Abr'am*, next by Oath,
to *Iſaac* made ſecure;
10 To *Jacob* and his Heirs a Law
for ever to endure:
11 That *Canaan*'s Land ſhould be their Lot,
when yet but few they were:
12 But few in Number, and thoſe few
all friendleſs Strangers there.
13 In Pilgrimage, from Realm to Realm,
ſecurely they remov'd;
14 Whilſt proudeſt Monarchs, for their ſakes,
ſeverely he reprov'd:
15 "Theſe mine Anointed are, ſaid he,
"let none my Servants wrong,
"Nor treat the pooreſt Prophet ill
"that does to me belong."
16 A Dearth at laſt, by his Command,
did through the Land prevail;
'Till Corn, the chief Support of Life,
ſuſtaining Corn, did fail.
17 But his indulgent Providence
had pious *Joſeph* ſent,
Sold into *Egypt*, but their Death
who ſold him to prevent.

18 His Feet with heavy Chains were cruſh'd,
with Calumny his Fame;
19 'Till God's appointed Time and Word
to his Deliv'rance came.
20 The King his Sov'reign Order ſent,
and reſcu'd him with Speed;
Whom private Malice had confin'd,
the People's Ruler freed.
21 His Court, Revenues, Realms, were all
ſubjected to his Will;
22 His greateſt Princes to controul,
and teach his Stateſmen Skill.

PART II.

23 To *Egypt*, then, invited Gueſts,
half-famiſh'd *Iſr'el* came;
And *Jacob* held, by Royal Grant,
the fertile Soil of *Ham*.
24 Th' Almighty there with ſuch Increaſe
his People multiply'd,
'Till with their proud Oppreſſors they
in Strength and Number vy'd.
25 Their vaſt Increaſe th' *Egyptian* Hearts
with jealous Anger fir'd,
'Till they his Servants to deſtroy
by treach'rous Arts conſpir'd.
26 His Servant *Moſes* then he ſent,
his choſen *Aaron* too;
27 Empower'd with Signs and Miracles
to prove their Miſſion true.
28 He call'd for Darkneſs, Darkneſs came,
Nature his Summons knew;
29 Each Stream and Lake, transform'd to Blood,
the wand'ring Fiſhes ſlew.
30 In putrid Floods, throughout the Land,
the Peſt of Frogs was bred;
From noiſome Fens ſent up to croak
at *Pharaoh*'s Board and Bed.
31 He gave the Sign, and Swarms of Flies
came down in cloudy Hoſts,

Whilſt Earth's enliven'd Duſt below
bred Lice through all their Coaſts.
32 He ſent them batt'ring Hail for Rain,
and Fire for cooling Dew.
33 He ſmote their Vines, and Foreſt Plants,
and Garden's Pride o'erthrew.
34 He ſpake the Word, and Locuſts came,
with Caterpillars join'd;
They prey'd upon the poor Remains
the Storm had left behind.
35 From Trees to Herbage they deſcend,
no verdant Thing they ſpare;
But, like the naked fallow Field,
leave all the Paſtures bare.
36 From Fields to Villages and Towns,
commiſſion'd Vengeance flew;
One fatal Stroke their eldeſt Hopes
and Strength of *Egypt* ſlew.
37 He brought his Servants forth, enrich'd
with *Egypt*'s borrow'd Wealth;
And, what tranſcends all Treaſure elſe,
enrich'd with vig'rous Health.
38 *Egypt* rejoic'd, in hopes to find
her Plagues with them remov'd;
Taught dearly now to fear worſe Ills
by thoſe already prov'd.
39 Their ſhrouding Canopy by Day
a journeying Cloud was ſpread:
A fiery Pillar all the Night
their Deſart-Marches led.
40 They long'd for Fleſh; with Ev'ning Quails
he furniſh'd ev'ry Tent;
From Heav'n's own Granary, each Morn,
the Bread of Angels ſent.
41 He ſmote the Rock, whoſe flinty Breaſt
pour'd forth a guſhing Tide;
Whoſe flowing Stream, where'er they march'd,
the Deſart's Drought ſupply'd.

42 For ſtill he did on *Abr'am*'s Faith
and ancient League reflect:
43 He brought his People forth with Joy,
with Triumph his Elect.
44 Quite rooting out their Heathen Foes
from *Canaan*'s fertile Soil,
To them in cheap Poſſeſſion gave
the Fruit of others Toil:
45 That they his Statutes might obſerve,
his ſacred Laws obey.
For Benefits ſo vaſt, let us
our Songs of Praiſe repay.

PSALM CVI.

1 O Render Thanks to God above,
The Fountain of eternal Love;
Whoſe Mercy firm through Ages paſt
Has ſtood, and ſhall for ever laſt.
2 Who can his mighty Deeds expreſs,
Not only vaſt, but numberleſs?
What mortal Eloquence can raiſe,
His Tribute of immortal Praiſe?
3 Happy are they, and only they,
Who from thy Judgments never ſtray;
Who know what's right; nor only ſo,
But always practiſe what they know.
4 Extend to me that Favour, Lord,
Thou to thy Choſen doſt afford:
When thou return'ſt to ſet them free,
Let thy Salvation viſit me.
5 O may I worthy prove to ſee
Thy Saints in full Proſperity;
That I the joyful Choir may join,
And count thy People's Triumph mine.
6 But ah! can we expect ſuch Grace,
Of Parents vile, the viler Race;
Who their Miſdeeds have acted o'er,
And with new Crimes increas'd the Score?
7 Ingrateful, they no longer thought
On all his Works in *Egypt* wrought;

The Red Sea they no ſooner view'd,
But they their baſe Diſtruſt renew'd.
8 Yet he, to vindicate his Name,
Once more to their Deliv'rance came,
To make his Sov'reign Pow'r be known,
That he is God, and he alone.
9 To Right and Left, at his Command,
The parting Deep diſclos'd her Sand;
Where firm and dry the Paſſage lay,
As through ſome parch'd and Deſart-Way.
10 Thus reſcu'd from their Foes they were,
Who cloſely preſs'd upon their Rear:
11 Whoſe Rage purſu'd 'em to thoſe Waves,
That prov'd the raſh Purſuers Graves.
12 The watry Mountains ſudden Fall
O'erwhelm'd proud *Pharaoh*, Hoſt and all.
This Proof did ſtupid *Iſr'el* move
To own God's Truth, and praiſe his Love.

PART II.

13 But ſoon theſe Wonders they forgot,
And for his Counſel waited not:
14 But luſting in the Wilderneſs,
Did him with freſh Temptations preſs.
15 Strong Food at their Requeſt he ſent,
But made their Sin their Puniſhment.
16 Yet ſtill his Saints they did oppoſe,
The Prieſt and Prophet whom he choſe.
17 But Earth, the Quarrel to decide,
Her vengeful Jaws extended wide;
Raſh *Dathan* to her Center drew,
With proud *Abiram*'s factious Crew.
18 The reſt of thoſe who did conſpire
To kindle wild Sedition's Fire,
With all their impious Train, became
A Prey to Heav'n's devouring Flame.
19 Near *Horeb*'s Mount, a Calf they made,
And to the molten Image pray'd;

20 Adoring what their Hands did frame,
They chang'd their Glory to their Shame.
21 Their God and Saviour they forgot,
And all his Works in *Egypt* wrought;
22 His Signs in *Ham*'s aſtoniſh'd Coaſt,
And where proud *Pharaoh*'s Troops were loſt.
23 Thus urg'd, his vengeful Hand he rear'd,
But *Moſes* in the Breach appear'd;
The Saint did for the Rebels pray,
And turn'd Heav'n's kindled Wrath away.
24, 25 Yet they his pleaſant Land deſpis'd,
Nor his repeated promiſe priz'd,
Nor did th' Almighty's Voice obey;
But when God ſaid, *Go up*, would ſtay.
26, 27 This ſeal'd their Doom, without Redreſs,
To periſh in the Wilderneſs;
Or elſe to be by Heathens Hands
O'erthrown, and ſcatter'd thro' the Lands.

PART III.

28 Yet unreclaim'd, this ſtubborn Race
Baal Peor's Worſhip did embrace;
Became his impious Gueſts, and fed
On Sacrifices to the Dead.
29 Thus they perſiſted to provoke
God's Vengeance to the final Stroke.
'Tis come:—the deadly Peſt is come
To execute their gen'ral Doom.
30 But *Phineas*, fir'd with holy Rage,
(Th' Almighty Vengeance to aſſuage)
Did, by two bold Offenders Fall,
Th' Atonement make that ranſom'd *All*.
31 As him a heav'nly Zeal had mov'd,
So Heav'n the zealous Act approv'd;
To him confirming, and his Race,
The Prieſthood he ſo well did grace.
32 At *Meribah* God's Wrath they mov'd,
Who *Moſes* for their Sakes reprov'd;
33 Whoſe patient Soul they did provoke,
'Till raſhly the meek Prophet ſpoke.

34 Nor

34 Nor when poſſeſs'd of *Canaan*'s Land,
Did they perform their Lord's Command,
Nor his commiſſion'd Sword employ
The guilty Nations to deſtroy.
35 Not only ſpar'd the Pagan Crew,
But mingling learnt their Vices too;
36 And Worſhip to thoſe Idols paid,
Which them to fatal Snares betray'd.
37, 38 To Devils they did ſacrifice
Their Children with relentleſs Eyes;
Approach'd their Altars thro' a Flood
Of their own Sons and Daughters Blood.
No cheaper Victims would appeaſe
Canaan's remorſeleſs Deities;
No Blood her Idols reconcile,
But that which did the Land defile.

PART IV.

39 Nor did theſe ſavage Cruelties
The harden'd Reprobates ſuffice;
For after their Hearts Luſts they went,
And daily did new Crimes invent.
40 But Sins of ſuch infernal Hue
God's Wrath againſt his People drew,
'Till he, their once indulgent Lord,
His own Inheritance abhorr'd.
41 He them defenceleſs did expoſe
To their inſulting Heathen Foes;
And made them on the Triumphs wait
Of thoſe who bore them greateſt Hate.
42 Nor thus his Indignation ceas'd;
Their Liſt of Tyrants he increas'd,
'Till they, who God's mild Sway declin'd,
Were made the Vaſſals of Mankind.
43 Yet, when diſtreſs'd, they did repent,
His Anger did as oft relent:
But freed, they did his Wrath provoke,
Renew'd their Sins, and he their Yoke.

44 Nor

44 Nor yet implacable he prov'd,
Nor heard their wretched Cries unmov'd;
45 But did to Mind his Promiſe bring,
And Mercy's inexhauſted Spring.
46 Compaſſion too he did impart,
Ev'n to their Foes obdurate Heart,
And Pity for their Suff'rings bred
In thoſe who them to Bondage led.
47 Still ſave us, Lord, and *Iſr'el*'s Bands
Together bring from Heathen Lands;
So to thy Name our Thanks we'll raiſe,
And ever triumph in thy Praiſe.
48 Let *Iſr'el*'s God be ever bleſs'd,
His Name eternally confeſs'd:
Let all his Saints with full Accord
Sing loud *Amens—Praiſe ye the Lord.*

PSALM CVII.

1 TO God your grateful Voices raiſe,
Who does your daily Patron prove:
And let your never-ceaſing Praiſe
Attend on his eternal Love.
2, 3 Let thoſe give Thanks whom he from Bands
Of proud oppreſſing Foes releas'd;
And brought them back from diſtant Lands,
From North and South, and Weſt and Eaſt.
4, 5 Through lonely deſart Ways they went,
Nor could a peopl'd City find;
'Till quite with Thirſt and Hunger ſpent,
Their fainting Souls within them pin'd.
6 Then ſoon to God's indulgent Ear
Did they their mournful Cry addreſs;
Who graciouſly vouchſaf'd to hear,
And freed them from their deep Diſtreſs.
7 From crooked Paths he led them forth,
And in the certain Way did guide,
To wealthy Towns of great Reſort,
Where all their Wants were well ſupply'd.

8 O then

8 O then that all the Earth with me
Would God for this his Goodneſs praiſe!
And for the mighty Works which he
Throughout the wond'ring World diſplays!
9 For he from Heav'n the ſad Eſtate
Of longing Souls with Pity views;
To hungry Souls that pant for Meat,
His Goodneſs daily Food renews.

PART II.

10 Some lie, with Darkneſs compaſs'd round,
In Death's uncomfortable Shade;
And with unweildy Fetters bound,
By preſſing Cares more heavy made.
11, 12 Becauſe God's Counſel they defy'd,
And lightly priz'd his holy Word,
With theſe Afflictions they were try'd:
They fell, and none could Help afford,
13 Then ſoon to God's indulgent Ear,
Did they their mournful Cry addreſs;
Who graciouſly vouchſaf'd to hear,
And freed them from their deep Diſtreſs.
14 From diſmal Dungeons, dark as Night,
And Shades as black as Death's Abode,
He brought them forth to chearful Light,
And welcome Liberty beſtow'd.
15 O then that all the Earth with me
Would God for this his Goodneſs praiſe!
And for the mighty Works which he
Throughout the wond'ring World diſplays!
16 For he, with his Almighty Hand,
The Gates of Braſs in Pieces broke;
Nor could the maſſy Bars withſtand,
Or temper'd Steel reſiſt his Stroke.

PART III.

17 Remorſeleſs Wretches, void of Senſe,
With bold Tranſgreſſions God defy;
And for their multiply'd Offence,
Oppreſs'd with ſore Diſeaſes lie:

18 Their

18 Their Soul a Prey to Pain and Fear,
Abhors to taſte the choiceſt Meats;
And they by faint Degrees draw near
To Death's inhoſpitable Gates.
19 Then ſtraight to God's indulgent Ear,
Do they their mournful Cry addreſs;
Who graciouſly vouchſafes to hear,
And frees them from their deep Diſtreſs.
20 He all their ſad Diſtempers heals,
His Word both Health and Safety gives;
And when all human Succour fails,
From near Deſtruction them retrieves.
21 O then that all the Earth, with me,
Would God for this his Goodneſs praiſe!
And for the mighty Works which he
Throughout the wond'ring World diſplays!
22 With Off'rings let his Altar flame,
Whilſt they their grateful Thanks expreſs,
And with loud Joy his holy Name
For all his Acts of Wonder bleſs!

PART IV.

23, 24 They that in Ships, with Courage bold,
O'er ſwelling Waves their Trade purſue,
Do God's amazing Works behold,
And in the Deep his Wonders view.
25 No ſooner his Command is paſt,
But forth the dreadful Tempeſt flies,
Which ſweeps the Sea with rapid Haſte,
And makes the ſtormy Billows riſe.
26 Sometimes the Ships, toſs'd up to Heav'n,
On Tops of mountain Waves appear;
Then down the ſteep Abyſs are driv'n,
Whilſt ev'ry Soul diſſolves with Fear.
27 They reel and ſtagger to and fro,
Like Men with Fumes of Wine oppreſs'd:
Nor do the ſkilful Seamen know
Which Way to ſteer, what Courſe is beſt.
28 Then ſtraight to God's indulgent Ear
They do their mournful Cry addreſs;

Who

Who graciouſly vouchſafes to hear,
And frees them from their deep Diſtreſs.
29, 30 He does the raging Storm appeaſe,
And makes the Billows calm and ſtill;
With Joy they ſee their Fury ceaſe,
And their intended Courſe fulfil.
31 O then that all the Earth, with me,
Would God for this his Goodneſs praiſe!
And for the mighty Works which he
Throughout the wond'ring World diſplays!
32 Let them, where all the Tribes reſort,
Advance to Heav'n his glorious Name,
And in the Elders ſov'reign Court
With one Conſent his Praiſe proclaim!

PART V.

33, 34 A fruitful Land, where Streams abound,
God's juſt Revenge, if People ſin,
Will turn to dry and barren Ground,
To puniſh thoſe that dwell therein.
35, 36 The parch'd and deſart Heath he makes
To flow with Streams and ſpringing Wells,
Which for his Lot the Hungry takes,
And in ſtrong Cities ſafely dwells.
37, 38 He ſows the Field, the Vineyard plants,
Which gratefully his Toil repay;
Nor can, whilſt God his Bleſſing grants,
His fruitful Seed or Stock decay.
39 But when his Sins Heav'n's Wrath provoke,
His Health and Subſtance fade away;
He feels th' Oppreſſor's galling Yoke,
And is of Grief the wretched Prey.
40 The Prince that ſlights what God commands,
Expos'd to Scorn, muſt quit his Throne;
And over wild and deſart Lands,
Where no Path offers, ſtray alone.
41 Whilſt God, from all afflicting Cares,
Sets up the humble Man on high;
And makes in time his num'rous Heirs,
With his increaſing Flocks to vie.

42, 43 Then

42, 43 Then Sinners shall have nought to say,
The Just a decent Joy shall show;
The Wise these strange Events shall weigh,
And thence God's Goodness fully know.

PSALM CVIII.

1 O God, my Heart is fully bent
to magnify thy Name;
My Tongue with chearful Songs of Praise
shall celebrate thy Fame.
2 Awake, my Lute; nor thou, my Harp,
thy warbling Notes delay;
Whilst I with early Hymns of Joy
prevent the dawning Day.
3 To all the list'ning Tribes, O Lord,
thy Wonders I will tell,
And to those Nations sing thy Praise
that round about us dwell:
4 Because thy Mercy's boundless Height
the highest Heav'n transcends,
And far beyond th' aspiring Clouds
thy faithful Truth extends.
5 Be thou, O God, exalted high
above the starry Frame;
And let the World, with one Consent,
confess thy glorious Name.
6 That all thy chosen People Thee
their Saviour may declare;
Let thy right Hand protect me still,
and answer thou my Pray'r.
7 Since God himself has said the Word,
whose Promise cannot fail,
With Joy I *Sichem* will divide,
and measure *Succoth*'s Vale;
8 *Gilead* is mine, *Manasseh* too,
and *Ephraim* owns my Cause:
Their Strength my Regal Pow'r supports,
and *Judah* gives my Laws.
9 *Moab* I'll make my servile Drudge,
on vanquish'd *Edom* tread;

And

And thro' the proud *Philiſtine* Lands,
my conqu'ring Banners ſpread.
10 By whoſe Support and Aid ſhall I
their well-fenc'd City gain?
Who will my Troops ſecurely lead
thro' *Edom*'s guarded Plain?
11 Lord, wilt not thou aſſiſt our Arms,
which late thou didſt forſake?
And wilt not thou, of theſe our Hoſts,
once more the Guidance take?
12 O to thy Servant in Diſtreſs
thy ſpeedy Succour ſend;
For vain it is on human Aid
for Safety to depend.
13 Then valiant Acts ſhall we perform,
if thou thy Power diſcloſe;
For God it is, and God alone,
that treads down all our Foes.

PSALM CIX.

1 O God, whoſe former Mercies make
my conſtant Praiſe thy Due,
Hold not thy Peace, but my ſad State
with wonted Favour view.
2 For ſinful Men, with lying Lips,
deceitful Speeches frame,
And with their ſtudy'd Slanders ſeek
to wound my ſpotleſs Fame.
3 Their reſtleſs Hatred prompts them ſtill
malicious Lies to ſpread;
And all againſt my Life combine,
by cauſeleſs Fury led.
4 Thoſe whom with tend'reſt Love I us'd,
my chief Oppoſers are;
Whilſt I, of other Friends bereft,
reſort to thee by Pray'r.
5 Since Miſchief, for the Good I did,
their ſtrange Reward does prove;
And Hatred's the Return they make
for undiſſembled Love,

6 Their

6 Their guilty Leader ſhall be made
to ſome ill Man a Slave;
And when he's try'd, his mortal Foe
for his Accuſer have.
7 His Guilt, when Sentence is pronounc'd,
ſhall meet a dreadful Fate,
Whilſt his rejected Pray'r but ſerves
his Crimes to aggravate.
8 He, ſnatch'd by ſome untimely Fate,
ſhan't live out half his Days:
Another, by Divine Decree,
ſhall on his Office ſeize.
9, 10 His Seed ſhall Orphans be, his Wife
a Widow plung'd in Grief;
His vagrant Children beg their Bread,
where none can give Relief.
11 His ill-got Riches ſhall be made
to Uſurers a Prey;
The Fruit of all his Toil ſhall be
by Strangers borne away.
12 None ſhall be found that to his Wants
their Mercy will extend,
Or to his helpleſs Orphan Seed
the leaſt Aſſiſtance lend.
13 A ſwift Deſtruction ſoon ſhall ſeize
on his unhappy Race;
And the next Age his hated Name
ſhall utterly deface.
14 The Vengeance of his Father's Sins
upon his Head ſhall fall;
God on his Mother's Crimes ſhall think,
and puniſh him for all.
15 All theſe in horrid Order rank'd,
before the Lord ſhall ſtand,
'Till his fierce Anger quite cuts off
their Mem'ry from the Land.

PART II.

16 Becauſe he never Mercy ſhew'd,
but ſtill the Poor oppreſs'd;

And

And ſought to ſlay the helpleſs Man,
with heavy Woes diſtreſs'd.
17 Therefore the Curſe he lov'd to vent,
ſhall his own Portion prove;
And Bleſſing, which he ſtill abhorr'd,
ſhall far from him remove.
18 Since he in curſing took ſuch Pride,
like Water it ſhall ſpread
Thro' all his Veins, and ſtick like Oil
with which his Bones are fed.
19 This, like a poiſon'd Robe, ſhall ſtill
his conſtant Cov'ring be;
Or an envenom'd Belt, from which
he never ſhall be free.
20 Thus ſhall the Lord reward all thoſe
that Ill to me deſign;
That with malicious falſe Reports
againſt my Life combine.
21 But for thy glorious Name, O God,
do thou deliver me;
And for thy plenteous Mercy's ſake,
preſerve and ſet me free:
22 For I, to utmoſt Straits reduc'd,
am void of all Relief;
My Heart is wounded with Diſtreſs,
and quite pierc'd thro' with Grief.
23 I, like an Ev'ning Shade, decline,
which vaniſhes apace:
Like Locuſts up and down I'm toſs'd,
and have no certain Place.
24, 25 My Knees with faſting are grown weak,
my Body lank and lean;
All that behold me ſhake their Heads,
and treat me with Diſdain.
26, 27 But for thy Mercy's ſake, O Lord,
do thou my Foes withſtand;
That all may ſee 'tis thy own Act,
the Work of thy right Hand.

28 Then let them curſe, ſo thou but bleſs;
let Shame the Portion be
Of all that my Deſtruction ſeek,
while I rejoice in thee.
29 My Foe ſhall with Diſgrace be cloath'd,
and ſpite of all his Pride,
His own Confuſion, like a Cloak,
the guilty Wretch ſhall hide.
30 But I to God, in grateful Thanks,
my chearful Voice will raiſe;
And where the great Aſſembly meets,
ſet forth his noble Praiſe.
31 For him the Poor ſhall always find
their ſure and conſtant Friend;
And he ſhall from unrighteous Dooms
their guiltleſs Souls defend.

PSALM CX.

1 THE Lord unto my Lord thus ſaid,
" 'Till I thy Foes thy Footſtool make,
" Sit thou in State, at my right Hand.
2 " Supreme in *Sion* thou ſhalt be,
" And all thy proud Oppoſers ſee
" Subjected to thy juſt Command.
3 " Thee in thy Power's triumphant Day,
" The willing Nations ſhall obey.
" And when thy riſing Beams they view,
" Shall all (redeem'd from Error's Night)
" Appear as numberleſs and bright
" As cryſtal Drops of Morning Dew."
4 The Lord hath ſworn, nor ſworn in vain,
That, like *Melchiſedech*'s, thy Reign
And Prieſthood ſhall no Period know:
5 No proud Competitor to ſit
At thy Right Hand will he permit,
But in his Wrath crown'd Heads o'erthrow.
6 The ſentenc'd Heathen he ſhall ſlay,
And fill with Carcaſes his Way,
'Till he hath ſtruck Earth's Tyrants dead:

7 But

7 But in the High-way Brooks ſhall firſt,
Like a poor Pilgrim, ſlake his Thirſt,
And then in Triumph raiſe his Head.

PSALM CXI.

1 PRaiſe ye the Lord; our God to praiſe
My Soul her utmoſt Pow'rs ſhall raiſe.
With private Friends, and in the Throng
Of Saints his Praiſe ſhall be my Song.
2 His Works, for Greatneſs, tho' renown'd,
His wond'rous Works with Eaſe are found
By thoſe who ſeek for them aright,
And in the pious Search delight.
3 His Works are all of matchleſs Fame,
And univerſal Glory claim;
His Truth, confirm'd thro' Ages paſt,
Shall to eternal Ages laſt.
4 By Precept he has us enjoin'd,
To keep his wond'rous Works in Mind;
And to Poſterity record,
That good and gracious is our Lord.
5 His Bounty, like a flowing Tide,
Has all his Servants Wants ſupply'd;
And he will ever keep in Mind,
His Cov'nant with our Fathers ſign'd.
6 At once aſtoniſh'd and o'erjoy'd,
They ſaw his matchleſs Pow'r employ'd:
Whereby the Heathen were ſuppreſs'd,
And we their Heritage poſſeſs'd.
7 Juſt are the Dealings of his Hands,
Immutable are his Commands;
8 By Truth and Equity ſuſtain'd,
And for eternal Rules ordain'd.
9 He ſet his Saints from Bondage free,
And then eſtabliſh'd his Decree,
For ever to remain the ſame;
Holy and rev'rend is his Name.
10 Who Wiſdom's ſacred Prize wou'd win,
Muſt with the Fear of God begin;

Immortal Praiſe and heav'nly Skill
Have they who know and do his Will.

PSALM CXII.

HALLELUJAH.

1 THAT Man is bleſs'd who ſtands in awe
of God, and loves his ſacred Law:
2 His ſeed on Earth ſhall be renown'd,
And with ſucceſſive Honours crown'd.
3 His Houſe, the Seat of Wealth, ſhallbe
An inexhauſted Treaſury;
His Juſtice, free from all Decay,
Shall Bleſſings to his Heirs convey.
4 The Soul that's fill'd with Virtue's Light,
Shines brighteſt in Affliction's Night;
To pity the Diſtreſs'd inclin'd,
As well as juſt to all Mankind.
5 His lib'ral Favours he extends,
To ſome he gives, to others lends;
Yet what his Charity impairs,
He ſaves by Prudence in Affairs.
6 Beſet with threatning Dangers round,
Unmov'd ſhall he maintain his Ground:
The ſweet Remembrance of the Juſt
Shall flouriſh when he ſleeps in Duſt.
7 Ill Tidings never can ſurprize
His Heart that, fix'd, on God relies;
8 On Safety's Rock he ſits and ſees
The Shipwreck of his Enemies.
9 His Hands, while they his Alms beſtow'd,
His Glory's future Harveſt ſow'd,
Whence he ſhall reap Wealth, Fame, Renown,
A temp'ral and eternal Crown.
10 The Wicked ſhall his Triumph ſee,
And gnaſh their Teeth in Agony;
While their unrighteous Hopes decay,
And vaniſh with themſelves away.

PSALM CXIII.

1 YE Saints and Servants of the Lord,
The Triumphs of his Name record;

2 His

2 His ſacred Name for ever bleſs.
3 Where-e'er the circling Sun diſplays
His riſing Beams or ſetting Rays,
Due Praiſe to his great Name addreſs.
4 God thro' the World extends his Sway:
The Regions of eternal Day,
But Shadows of his Glory are.
5 To him whoſe Majeſty excels,
Who made the Heav'n in which he dwells,
Let no created Pow'r compare.
6 Tho' 'tis beneath his State to view
In higheſt Heav'n what Angels do,
Yet he to Earth vouchſafes his Care:
He takes the Needy from his Cell,
Advancing him in Courts to dwell,
Companion to the Greateſt there.
7 When childleſs Families deſpair,
He ſends the Bleſſing of an Heir,
To reſcue their expiring Name:
Makes her that barren was, to bear,
And joyfully her Fruit to rear:
O then extol his matchleſs Fame!

PSALM CXIV.

1 WHEN *Iſr'el*, by th' Almighty led,
(Enrich'd with their Oppreſſor's Spoil)
From *Egypt* march'd; and *Jacob*'s Seed
From Bondage in a foreign Soil;
2 Jehovah, for his Reſidence,
Choſe out Imperial *Judah*'s Tent,
His Manſion Royal, and from thence
Thro' *Iſr'el*'s Camp his Orders ſent.
3 The diſtant Sea with Terror ſaw,
And from th' Almighty's Preſence fled;
Old *Jordan*'s Streams, ſurpriz'd with Awe,
Retreated to their Fountain's Head.
4 The taller Mountains ſkipp'd like Rams,
When Danger near the Fold they hear;
The Hills ſkipp'd after them like Lambs,
Affrighted by their Leader's Fear.

5 O Sea, what made your Tide withdraw,
And naked leave your oozy Bed.
Why, *Jordan*, againſt Nature's Law,
Recoild'ſt thou to thy Fountain's Head?
6 Why, Mountains, did ye ſkip like Rams,
When Danger does approach the Fold?
Why after you the Hills like Lambs,
When they their Leader's Flight behold?
7 Earth tremble on; well may'ſt thou fear
Thy Lord and Maker's Face to ſee:
When *Jacob*'s awful God draws near,
'Tis Time for Earth and Seas to flee.
8 To flee from God, who Nature's Law
Confirms and cancels at his Will;
Who Springs from flinty Rocks can draw,
And thirſty Vales with Water fill.

PSALM CXV.

1 LORD, not to us, we claim no Share,
but to thy ſacred Name
Give Glory, for thy Mercy's ſake,
and Truth's eternal Fame.
2 Why ſhould the Heathen cry, Where's now
the God whom we adore?
3 Convince 'em that in Heav'n thou art,
and uncontroul'd thy Pow'r.
4 Their Gods but Gold and Silver are,
the Works of mortal Hands;
5 With ſpeechleſs Mouth and ſightleſs Eyes,
the molten Idol ſtands.
6 The Pageant has both Ears and Noſe,
but neither hears nor ſmells;
7 Its Hands and Feet nor feel, nor move;
no Life within it dwells.
8 Such ſenſeleſs Stocks they are, that we
can nothing like them find,
But thoſe who on their Help rely,
and them for Gods deſign'd.
9 O *Iſr'el*, make the Lord your Truſt,
who is your Help and Shield; 10 Prieſts

10 Prieſts, Levites, truſt in him alone,
Who only Help can yield.
11 Let all, who truly fear the Lord,
on him they fear rely;
Who them in Danger can defend,
and all their Wants ſupply.
12, 13 Of us he oft has mindful been,
and *Iſr'el*'s Houſe will bleſs;
Prieſts, Levites, Proſelytes, ev'n all
who his great Name confeſs.
14 On you, and on your Heirs he will
Increaſe of Bleſſings bring:
15 Thrice happy you, who Fav'rites are
of this Almighty King.
16 Heav'n's higheſt Orb of Glory, he
his Empire's Seat deſign'd;
And gave this lower Globe of Earth
a Portion to Mankind.
17 They who in Death and Silence ſleep,
to him no Praiſe afford:
18 But we will bleſs for evermore
our ever-living Lord.

PSALM CXVI.

1 MY Soul with grateful Thoughts of Love
entirely is poſſeſt,
Becauſe the Lord vouchſaf'd to hear
the Voice of my Requeſt.
2 Since he has now his Ear inclin'd,
I never will deſpair;
But ſtill in all the Straits of Life
to him addreſs my Pray'r.
3 With deadly Sorrows compaſs'd round,
with Pains of Hell oppreſs'd;
When Troubles ſeiz'd my aking Heart,
and Anguiſh rack'd my Breaſt:
4 On God's Almighty Name I call'd,
and thus to him I pray'd;
" Lord, I beſeech thee, ſave my Soul,
with Sorrows quite diſmay'd;"

5, 6 How juſt and merciful is God,
how gracious is the Lord!
Who ſaves the Harmleſs, and to me
does timely Help afford.
7 Then, free from penſive Cares, my Soul
reſume thy wonted Reſt;
For God has wond'rouſly to thee
his bounteous Love expreſt.
8 When Death alarm'd me, he remov'd
my Dangers and my Fears:
My Feet from falling he ſecur'd,
and dry'd my Eyes from Tears.
9 Therefore my Life's remaining Years,
which God to me ſhall lend,
Will I in Praiſes to his Name,
and in his Service ſpend.
10, 11 In God I truſted, and of him
in greateſt Straits did boaſt;
(For in my Flight all Hopes of Aid
from faithleſs Men were loſt:)
12, 13 Then what Return to him ſhall I
for all his Goodneſs make?
I'll praiſe his Name, and with glad Zeal
the Cup of Bleſſing take.
14, 15 I'll pay my Vows amongſt his Saints,
whoſe Blood (howe'er deſpis'd
By wicked Men) in God's Account
is always highly priz'd:
16 By various Ties, O Lord, muſt I
to thy Dominion bow;
Thy humble Handmaid's Son before,
thy ranſom'd Captive now!
17, 18 To thee I'll Off'rings bring of Praiſe;
and whilſt I bleſs thy Name,
The juſt Performance of my Vows
To all thy Saints proclaim.
19 They in *Jeruſalem* ſhall meet,
and in thy Houſe ſhall join,

To

To bleſs thy Name with one Conſent,
and mix their Songs with mine.

PSALM CXVII.

1 WITH chearful Notes let all the Earth
to Heav'n their Voices raiſe:
Let all, inſpir'd with godly Mirth,
ſing ſolemn Hymns of Praiſe.
2 God's tender Mercy knows no Bound,
his Truth ſhall ne'er decay:
Then let the willing Nations round,
their grateful Tribute pay.

PSALM CXVIII.

1, 2 O Praiſe the Lord, for he is good,
his Mercies ne'er decay;
That his kind Favours ever laſt,
let thankful *Iſr'el* ſay.
3, 4 Their Senſe of his eternal Love,
let *Aaron*'s Houſe expreſs:
And that it never fails, let all
that fear the Lord confeſs.
5 To God I made my humble Moan,
with Troubles quite oppreſt:
And he releas'd me from my Straits,
and granted my Requeſt.
6 Since therefore God does on my Side
ſo graciouſly appear,
Why ſhould the vain Attempts of Men
poſſeſs my Soul with Fear?
7 Since God with thoſe that aid my Cauſe
vouchſafes my Part to take,
To all my Foes I need not doubt
a juſt Return to make.
8, 9 For better 'tis to truſt in God,
and have the Lord our Friend,
Than on the greateſt human Pow'r
for Safety to depend.
10, 11 Tho' many Nations cloſely leagu'd,
did oft beſet me round:

Yet

Yet by his boundleſs Pow'r ſuſtain'd,
I did their Strength confound.
12 They ſwarm'd like Bees, and yet their Rage
was but a ſhort-liv'd Blaze;
For whilſt on God I ſtill rely'd,
I vanquiſh'd them with Eaſe.
13 When all united preſs'd me hard,
in hopes to make me fall;
The Lord vouchſaf'd to take my Part,
and ſav'd me from them all.
14 The Honour of my ſtrange Eſcape
to him alone belongs;
He is my Saviour and my Strength,
he only claims my Songs.
15 Joy fills the Dwelling of the Juſt,
whom God has ſav'd from Harm;
For wond'rous Things are brought to paſs
by his Almighty Arm.
16 He, by his own reſiſtleſs Pow'r,
has endleſs Honour won;
The ſaving Strength of his right Hand,
amazing Works has done.
17 God will not ſuffer me to fall,
but ſtill prolongs my Days;
That by declaring all his Works,
I may advance his Praiſe.
18 When God had ſorely me chaſtis'd,
till quite of Hopes bereav'd,
His Mercy from the Gates of Death
my fainting Life repriev'd.
19 Then open wide the Temple Gates
to which the Juſt repair,
That I may enter in and praiſe
my great Deliv'rer there.
20, 21 Within thoſe Gates of God's Abode
to which the Righteous preſs,
Since thou haſt heard, and ſet me ſafe,
thy holy Name I'll bleſs.

22, 23 That which the Builders once refus'd,
is now the Corner Stone:
This is the wond'rous Work of God,
the Work of God alone.
24, 25 This Day is God's; let all the Land
exalt their chearful Voice:
Lord, we beſeech thee, ſave us now,
and make us ſtill rejoice.
26 Him that approaches in God's Name,
let all th' Aſſembly bleſs;
" We that belong to God's own Houſe
" have wiſh'd you good Succeſs."
27 God is the Lord, through whom we all
both Light and Comfort find:
Faſt to the Altar's Horns with Cords
the choſen Victim bind.
28 Thou art my Lord, O God, and ſtill
I'll praiſe thy holy Name;
Becauſe thou only art my God,
I'll celebrate thy Fame.
29 O then with me give Thanks to God,
who ſtill does gracious prove;
And let the Tribute of our Praiſe
be endleſs as his Love.

PSALM CXIX.

ALEPH.

1 HOW bleſs'd are they who always keep
the pure and perfect Way!
Who never from the ſacred Paths
of God's Commandments ſtray!
2 Thrice bleſs'd! who to his righteous Laws
have ſtill obedient been!
And have with fervent humble Zeal
his Favour ſought to win!
3 Such Men their utmoſt Caution uſe
to ſhun each wicked Deed;
But in the Path which he directs
with conſtant Care proceed.

4 Thou

4 Thou ſtrictly haſt enjoin'd us, Lord,
to learn thy ſacred Will;
And all our Diligence employ
thy Statutes to fulfil.
5 O then that thy moſt holy Will
might o'er my Ways preſide!
And I the Courſe of all my Life
by thy Direction guide!
6 Then with Aſſurance ſhould I walk,
from all Confuſion free;
Convinc'd, with Joy, that all my Ways
with thy Commands agree.
7 My upright Heart ſhall my glad Mouth
with chearful Praiſes fill;
When by thy righteous Judgments taught,
I ſhall have learnt thy Will.
8 So to thy ſacred Law ſhall I
all due Obſervance pay:
O then forſake me not, my God,
nor caſt me quite away.

BETH.

9 How ſhall the Young preſerve their Ways
from all Pollution free?
By making ſtill their Courſe of Life
with thy Commands agree.
10 With hearty Zeal for thee I ſeek,
to thee for Succour pray;
O ſuffer not my careleſs Steps
from thy right Paths to ſtray.
11 Safe in my Heart, and cloſely hid,
thy Word, my Treaſure, lies;
To ſuccour me with timely Aid,
when ſinful Thoughts ariſe.
12 Secur'd by that, my grateful Soul
ſhall ever bleſs thy Name:
O teach me then by thy juſt Laws
my future Life to frame.
13 My Lips, unlock'd by pious Zeal,
to others have declar'd;

How

How well the Judgments of thy Mouth
deſerve our beſt Regard.
14 Whilſt in the Way of thy Commands
more ſolid Joy I found,
Than had I been with vaſt Increaſe
of envy'd Riches crown'd.
15 Therefore thy juſt and upright Laws
ſhall always fill my Mind,
And thoſe ſound Rules which thou preſcrib'ſt
all due Reſpect ſhall find.
16 To keep thy Statutes undefac'd
ſhall be my conſtant Joy;
The ſtrict Remembrance of thy Word
ſhall all my Thoughts employ.

GIMEL.

17 Be gracious to thy Servant, Lord;
do thou my Life defend,
That I according to thy Word
my Time to come may ſpend.
18 Enlighten both my Eyes and Mind,
that ſo I may diſcern
The wond'rous Things which they behold,
who thy juſt Precepts learn.
19 Tho' like a Stranger in the Land,
from Place to Place I ſtray,
Thy righteous Judgments from my Sight,
remove not thou away.
20 My fainting Soul is almoſt pin'd,
with earneſt Longing ſpent;
Whilſt always on the eager Search
of thy juſt Will, intent.
21 Thy ſharp Rebuke ſhall cruſh the Proud,
whom ſtill thy Curſe purſues;
Since they to walk in thy right Ways
preſumptuouſly refuſe.
22 But far from me do thou, O Lord,
Contempt and Shame remove;
For I thy ſacred Laws affect
with undiſſembled Love.

23 Tho'

23 Tho' Princes oft in Council met
against thy Servant ſpake;
Yet I thy ſtatues to obſerve,
my conſtant Bus'neſs make.
24 For thy Commands have always been
my Comfort and Delight;
By them I learn, with prudent Care,
to guide my Steps aright.

D A L E T H.

25 My Soul, oppreſs'd with deadly Care,
cloſe to the Duſt does cleave;
Revive me, Lord, and let me now
thy promis'd Aid receive.
26 To thee I ſtill declar'd my Ways,
and thou inclin'dſt thine Ear;
O teach me then my future Life
by thy juſt Laws to ſteer.
27 If thou wilt make me know thy Laws,
and by their Guidance walk,
The wond'rous Works which thou haſt done,
ſhall be my conſtant Talk.
28 But ſee, my Soul within me ſinks
preſs'd down with weighty Care;
Do thou, according to thy Word,
my waſted Strength repair.
29 Far, far from me, be all falſe Ways,
and lying Arts remov'd!
But kindly grant I ſtill may keep
the Path by thee approv'd.
30 Thy faithful Ways, thou God of Truth,
my happy Choice I've made;
Thy Judgments, as my Rule of Life,
before me always laid.
31 My Care has been to make my Life,
with thy Commands agree;
O then preſerve thy Servant, Lord,
from Shame and Ruin free.
32 So in the Way of thy Commands
ſhall I with Pleaſure run, And

And with a Heart enlarg'd with Joy,
ſucceſsfully go on.

H E.

33 Inſtruct me in thy Statutes, Lord,
thy righteous Paths diſplay;
And I from them through all my Life,
will never go aſtray.
34 If thou true Wiſdom from above
wilt graciouſly impart,
To keep thy perfect Laws I will
devote my zealous Heart.
35 Direct me in the ſacred Ways
to which thy Precepts lead;
Becauſe my chief Delight has been
thy righteous Paths to tread.
36 Do thou to thy moſt juſt Commands
incline my willing Heart;
Let no Deſire of wordly Wealth
from thee my Thoughts divert.
37 From thoſe vain Objects turn my Eyes,
which this falſe World diſplays;
But give me lively Pow'r and Strength
to keep thy righteous Ways.
38 Confirm the Promiſe which thou mad'ſt,
and give thy Servant Aid,
Who to tranſgreſs thy ſacred Laws
is awfully afraid.
39 The foul Diſgrace I juſtly fear,
in Mercy, Lord, remove;
For all the Judgments thou ordain'ſt
are full of Grace and Love.
40 Thou know'ſt how after thy Commands
my longing Heart does pant;
O then make haſte to raiſe me up,
and promis'd Succour grant.

V A U.

41 Thy conſtant Bleſſing, Lord, beſtow
to chear my drooping Heart;

To

To me, according to thy Word,
thy ſaving Health impart.
42 So ſhall I, when my Foes upbraid,
this ready Anſwer make;
" In God I truſt, who never will
" his faithful Promiſe break."
43 Then let not quite the Word of Truth
be from my Mouth remov'd;
Since ſtill my Ground of ſtedfaſt Hope
thy juſt Decrees have prov'd.
44 So I to keep thy righteous Laws,
will all my Study bend;
From Age to Age, my Time to come
in their Obſervance ſpend.
45 Ere long I truſt to walk at large,
from all Incumbrance free;
Since I reſolve to make my Life
with thy Commands agree.
46 Thy Laws ſhall be my conſtant Talk;
and Princes ſhall attend,
Whilſt I the Juſtice of thy Ways
with Confidence defend.
47 My longing Heart and raviſh'd Soul
ſhall both o'erflow with Joy,
When in thy lov'd Commandments I
my happy Hours employ.
48 Then will I to thy juſt Decrees
lift up my willing Hands;
My Care and Bus'neſs then ſhall be
to ſtudy thy Commands.

ZAIN.

49 According to thy promis'd Grace,
thy Favour, Lord, extend:
Make good to me the Word, on which
thy Servant's Hopes depend.
50 That only Comfort in Diſtreſs
did all my Griefs controul;
Thy Word, when Troubles hemm'd me round,
reviv'd my fainting Soul. 51 In-

51 Inſulting Foes did proudly mock,
and all my Hopes deride;
Yet, from thy Law, not all their Scoffs
could make me turn aſide.
52 Thy Judgments then, of ancient Date,
I quickly call to mind,
'Till raviſh'd with ſuch Thoughts, my Soul
did ſpeedy Comfort find.
53 Sometimes I ſtand amaz'd, like one
with deadly Horror ſtruck,
To think how all my ſinful Foes
have thy juſt Laws forſook.
54 But I thy Statutes and Decrees
my chearful Anthems made;
Whilſt thro' ſtrange Lands and Deſarts wild
I like a Pilgrim ſtray'd.
55 Thy Name, that chear'd my Heart by Day,
has fill'd my Thoughts by Night;
I then reſolv'd, by thy juſt Laws,
to guide my Steps aright.
56 That Peace of Mind, which has my Soul
in deep Diſtreſs ſuſtain'd,
By ſtrict Obedience to thy Will
I happily obtain'd.

CHETH.

57 O Lord, my God, my Portion thou,
and ſure Poſſeſſion art;
Thy Words I ſtedfaſtly reſolve
to treaſure in my Heart.
58 With all the Strength of warm Deſires
I did thy Grace implore;
Diſcloſe, according to thy Word,
thy Mercy's boundleſs Store.
59 With due Reflection and ſtrict Care
on all my Ways I thought;
And ſo, reclaim'd to thy juſt Paths,
my wand'ring Steps I brought.
60 I loſt no Time, but made great Haſte,
reſolv'd, without Delay,

To watch, that I might never more
From thy Commandments ſtray.
61 Tho' num'rous Troops of ſinful Men,
to rob me have combin'd;
Yet I thy pure and righteous Laws
have ever kept in mind.
62 In dead of Night I will ariſe
to ſing thy ſolemn Praiſe;
Convinc'd how much I always ought
to love thy righteous Ways.
63 To ſuch as fear thy holy Name,
myſelf I cloſely join;
To all who their obedient Wills
to thy Commands reſign.
64 O'er all the Earth thy Mercy, Lord,
abundantly is ſhed;
O make me then exactly learn
thy ſacred Paths to tread.

T E T H.

65 With me, thy Servant, thou haſt dealt
moſt graciouſly, O Lord;
Repeated Benefits beſtow'd,
according to thy Word.
66 Teach me the ſacred Skill by which
right Judgment is attain'd,
Who in Belief of thy Commands
have ſtedfaſtly remain'd.
67 Before Affliction ſtopp'd my Courſe,
my Footſteps went aſtray;
But I have ſince been diſciplin'd,
thy Precepts to obey.
68 Thou art, O Lord, ſupremely good,
and all thou doſt is ſo;
On me, thy Statutes to diſcern,
thy ſaving Skill beſtow.
69 The Proud have forg'd malicious Lies,
my ſpotleſs Fame to ſtain;
But my fix'd Heart, without Reſerve,
thy Precepts ſhall retain.

70 While

70 While pamper'd they, with prosp'rous Ills,
in sensual Pleasures live,
My Soul can relish no Delight,
but what thy Precepts give.
71 'Tis good for me that I have felt
Affliction's chast'ning Rod,
That I might duly learn and keep
the Statutes of my God.
72 The Law that from thy Mouth proceeds,
of more Esteem I hold,
Than untouch'd Mines, than thousand Mines
of Silver and of Gold.

J O D.

73 To me, who am the Workmanship
of thy Almighty Hands,
The heav'nly Understanding give
to learn thy just Commands.
74 My Preservation to thy Saints
strong Comfort will afford,
To see Success attend my Hopes,
who trusted in thy Word.
75 That right thy Judgments are, I now
by sure Experience see;
And that in Faithfulness, O Lord,
thou hast afflicted me.
76 O let thy tender Mercy now
afford me needful Aid;
According to thy Promise, Lord,
to me, thy Servant, made.
77 To me thy saving Grace restore,
that I again may live;
Whose Soul can relish no Delight,
but what thy Precepts give.
78 Defeat the Proud, who, unprovok'd,
to ruin me have sought,
Who only on thy sacred Laws
employ my harmless Thought.
79 Let those that fear thy Name espouse
my Cause, and those alone

Who have by ſtrict and pious Search
thy ſacred Precepts known.
80 In thy bleſt Statutes let my Heart
continue always ſound:
That Guilt and Shame, the Sinner's Lot,
may never me confound.

CAPH.

81 My Soul with long Expectance faints
to ſee thy ſaving Grace:
Yet ſtill on thy unerring Word
my Confidence I place.
82 My very Eyes conſume and fail
with waiting for thy Word;
Oh! when wilt thou thy kind Relief
and promis'd Aid afford.
83 My Skin like ſhrivel'd Parchment ſhows,
that long in Smoke is ſet;
Yet no Affliction me can force
thy Statutes to forget.
84 How many Days muſt I endure
of Sorrow and Diſtreſs?
When wilt thou Judgment execute
on them who me oppreſs?
85 The Proud have digg'd a Pit for me,
that have no other Foes,
But ſuch as are averſe to thee,
and thy juſt Laws oppoſe.
86 With Right and Truth's eternal Laws
all thy Commands agree;
Men perſecute me without Cauſe,
thou, Lord, my Helper be.
87 With cloſe Deſigns againſt my Life
they had almoſt prevail'd;
But in Obedience to thy Will
my Duty never fail'd.
88 Thy wonted Kindneſs, Lord, reſtore,
my drooping Heart to chear;
That by thy righteous Statutes, I
my Life's whole Courſe may ſteer.

LA-

LAMED.

89 For ever and for ever, Lord,
unchang'd thou doſt remain;
Thy Word, eſtabliſh'd in the Heav'ns,
does all their Orbs ſuſtain.

90 Thro' circling Ages, Lord, thy Truth
immoveable ſhall ſtand,
As doth the Earth which thou uphold'ſt
by thy Almighty Hand.

91 All Things the Courſe by thee ordain'd,
ev'n to this Day fulfil;
They are thy faithful Subjects all,
and Servants of thy Will.

92 Unleſs thy ſacred Law had been
my Comfort and Delight,
I muſt have fainted and expir'd
in dark Affliction's Night.

93 Thy Precepts therefore from my Thoughts
ſhall never, Lord, depart;
For thou by them haſt to new Life
reſtor'd my dying Heart.

94 As I am thine, entirely thine,
protect me, Lord, from Harm;
Who have thy Precepts ſought to know,
and carefully perform.

95 The Wicked have their Ambuſh laid
my guiltleſs Life to take;
But in the midſt of Danger I
thy Word my Study make.

96 I've ſeen an End of what we call
Perfection here below:
But thy Commandments, like Thyſelf,
no Change or Period know.

MEM.

97 The Love that to thy Laws I bear,
no Language can diſplay;
They with freſh Wonders entertain
my raviſh'd Thoughts all Day.

98 Thro'

98 Thro' thy Commands I wiſer grow
than all my ſubtle Foes;
For thy ſure Word doth me direct,
and all my Ways diſpoſe.
99 From me my former Teachers now
may abler Counſel take;
Becauſe thy ſacred Precepts I
my conſtant Study make.
100 In Underſtanding I excel
the Sages of our Days;
Becauſe by thy unerring Rules
I order all my Ways.
101 My Feet with Care I have refrain'd
from ev'ry ſinful Way,
That to thy ſacred Word I might
entire Obedience pay.
102 I have not from thy Judgments ſtray'd,
by vain Deſires miſled;
For, Lord, thou haſt inſtructed me
thy righteous Paths to tread.
103 How ſweet are all thy Words to me;
O what divine Repaſt!
How much more grateful to my Soul,
than Honey to my Taſte.
104 Taught by thy ſacred Precepts, I
with heav'nly Skill am bleſt,
Thro' which the treach'rous Ways of Sin
I utterly deteſt.

N U N.

105 Thy Word is to my Feet a Lamp,
the Way of Truth to ſhow:
A Watch-light to point out the Path,
in which I ought to go.
106 I ſwear (and from my ſolemn Oath
I'll never ſtart aſide)
That in thy righteous Judgments I
will ſtedfaſtly abide.
107 Since I with Griefs am ſo oppreſt,
that I can bear no more;

Ac-

According to thy Word, do thou
my fainting Soul reſtore.
108 Let ſtill my Sacrifice of Praiſe
with Thee Acceptance find;
And in thy righteous Judgments, Lord,
inſtruct my willing Mind.
109 Tho' ghaſtly Dangers me ſurround,
my Soul they cannot awe,
Nor with continual Terrors keep
from thinking on thy Law.
110 My wicked and invet'rate Foes
for me their Snares have laid;
Yet I have kept the upright Path,
nor from thy Precepts ſtray'd.
111 Thy Teſtimonies I have made
my Heritage and Choice;
For they, when other Comforts fail,
my drooping Heart rejoice.
112 My Heart with early Zeal begun
thy Statutes to obey;
And till my Courſe of Life is done,
ſhall keep thy upright Way.

SAMECH.

113 Deceitful Thoughts and Practices
I utterly deteſt;
But to thy Law Affection bear
too great to be expreſt.
114 My Hiding-place, my Refuge-Tower,
and Shield art thou, O Lord;
I firmly anchor all my Hopes
on thy unerring Word.
115 Hence ye that trade in Wickedneſs,
approach not my Abode;
For firmly I reſolve to keep
the Precepts of my God.
116 According to thy gracious Word,
from Danger ſet me free;
Nor make me of thoſe Hopes aſham'd,
that I repoſe in Thee.

117 Uphold me, ſo ſhall I be ſafe,
and reſcu'd from Diſtreſs;
To thy Decrees continually
my juſt Reſpect addreſs.
118 The Wicked thou haſt trod to Earth,
who from thy Statutes ſtray'd;
Their vile Deceit the juſt Reward
of their own Falſhood made.
119 The Wicked from thy holy Land
thou doſt like Droſs remove;
I therefore with ſuch Juſtice charm'd,
thy Teſtimonies love.
120 Yet with that Love they make me dread,
leſt I ſhould ſo offend,
When on Tranſgreſſors I behold,
thy Judgments thus deſcend.

A I N.

121 Judgment and Juſtice I have lov'd;
O therefore, Lord, engage
In my Defence, nor give me up
to my Oppreſſors Rage.
122 Do thou be Surety, Lord, for me,
and ſo ſhall this Diſtreſs
Prove good for me; nor ſhall the Proud
my guiltleſs Soul oppreſs.
123 My Eyes, alas! begin to fail,
in long Expectance held;
'Till thy Salvation they behold,
and righteous Word fulfill'd.
124 To me, thy Servant in Diſtreſs,
thy wonted Grace diſplay,
And diſcipline my willing Heart
thy Statutes to obey.
125 On me, devoted to thy Fear,
thy ſacred Skill beſtow,
That of thy Teſtimonies I
the full Extent may know.
126 'Tis time, high time for thee, O Lord,
thy Vengeance to employ,

When Men with open Violence
thy ſacred Law deſtroy.
127 Yet their Contempt of thy Commands
but make their Value riſe
In my Eſteem, who pureſt Gold
compar'd with them deſpiſe.
128 Thy Precepts therefore I account,
in all reſpects, divine:
They teach me to diſcern the right,
and all falſe Ways decline.

P E.

129 The Wonders which thy Laws contain,
no Words can repreſent;
Therefore to learn and practiſe them,
my zealous Heart is bent.
130 The very Entrance to thy Word
celeſtial Light diſplays,
And Knowledge of true Happineſs
to ſimpleſt Minds conveys.
131 With eager Hopes I waiting ſtood,
and fainted with Deſire,
That of thy wiſe Commands I might
the ſacred Skill acquire.
132 With Favour, Lord, look down on me,
who thy Relief implore;
As thou art wont to viſit thoſe
that thy bleſt Name adore.
133 Directed by thy heav'nly Word,
let all my Footſteps be;
Nor Wickedneſs of any kind
Dominion have o'er me.
134 Releaſe, entirely ſet me free
from perſecuting Hands,
That, unmoleſted, I may learn
and practiſe thy Commands.
135 On me, devoted to thy Fear,
Lord, make thy Face to ſhine:
Thy Statutes both to know and keep,
my Heart with Zeal incline.

136 My

136 My Eyes to weeping Fountains turn,
whence briny Rivers flow,
To ſee Mankind againſt thy Laws
in bold Defiance go.

TSADDI.

137 Thou art the righteous Judge, in whom
wrong'd Innocence may truſt;
And, like Thyſelf, thy Judgments, Lord,
in all Reſpects are juſt.

138 Moſt juſt and true thoſe Statutes were
which thou didſt firſt decree;
And all with Faithfulneſs perform'd,
ſucceeding Times ſhall ſee.

139 With Zeal my Fleſh conſumes away,
my Soul with Anguiſh frets,
To ſee my Foes contemn at once
thy Promiſes and Threats.

140 Yet each neglected Word of thine
(howe'er by them deſpis'd)
Is pure, and for eternal Truth
by me, thy Servant, priz'd.

141 Brought, for thy Sake, to low Eſtate,
Contempt from all I find;
Yet no Affront or Wrongs can drive
thy Precepts from my Mind.

142 Thy Righteouſneſs ſhall then endure,
when Time itſelf is paſt;
Thy Law is Truth itſelf, that Truth
which ſhall for ever laſt.

143 Tho' Trouble, Anguiſh, Doubts, and Dread
to compaſs me unite;
Beſet with Danger, ſtill I make
thy Precepts my Delight.

144 Eternal and unerring Rules
thy Teſtimonies give:
Teach me the Wiſdom that will make
my Soul for ever live.

KOPH.

KOPH.

145 With my whole Heart to God I call'd,
Lord, hear my earneſt Cry;
And I thy Statutes to perform,
will all my Care apply.
146 Again more fervently I pray'd,
O ſave me, that I may
Thy Teſtimonies throughly know,
and ſtedfaſtly obey.
147 My earlier Pray'r the dawning Day
prevented, while I cry'd
To Him on whoſe engaging Word
my Hope alone rely'd.
148 With Zeal have I awak'd before
the Midnight Watch was ſet,
That I of thy myſterious Word
might perfect Knowledge get.
149 Lord, hear my ſupplicating Voice,
and wonted Favour ſhew;
O quicken me, and ſo approve
thy Judgment ever true.
150 My perſecuting Foes advance,
and hourly nearer draw;
What Treatment can I hope from them
who violate thy Law?
151 Tho' they draw nigh, my Comfort is,
thou, Lord, art yet more near;
Thou, whoſe Commands are righteous all,
thy Promiſes ſincere.
152 Concerning thy divine Decrees,
my Soul has known of old
That they were true, and ſhall their Truth
to endleſs Ages hold.

RESCH.

153 Conſider my Affliction, Lord,
and me from Bondage draw;
Think on thy Servant in Diſtreſs,
who ne'er forgets thy Law.

154 Plead

154 Plead thou my Cauſe; to that and me
thy timely Aid afford;
With Beams of Mercy quicken me
according to thy Word.
155 From harden'd Sinners thou remov'ſt
Salvation far away;
'Tis juſt thou ſhould'ſt withdraw from them,
who from thy Statutes ſtray.
156 Since great thy tender Mercies are
to all who Thee adore;
According to thy Judgments, Lord,
my fainting Hopes reſtore.
157 A num'rous Hoſt of ſpiteful Foes
againſt my Life combine;
But all too few to force my Soul
thy Statutes to decline.
158 Thoſe bold Tranſgreſſors I beheld,
and was with Grief oppreſs'd,
To ſee with what audacious Pride
thy Cov'nant they tranſgreſs'd.
159 Yet while they ſlight, conſider, Lord,
how I thy Precepts love;
O therefore quicken me with Beams
of Mercy from Above.
160 As from the Birth of Time thy Truth
has held thro' Ages paſt,
So ſhall thy righteous Judgments, firm,
to endleſs Ages laſt.

SCHIN.

161 Tho' mighty Tyrants, without Cauſe,
conſpire my Blood to ſhed,
Thy ſacred Word has Pow'r alone
to fill my Heart with Dread.
162 And yet that Word my joyful Breaſt
with heav'nly Rapture warms;
Nor Conqueſt, nor the Spoils of War,
have ſuch tranſporting Charms.
163 Perfidious Practices and Lies
I utterly deteſt;

But

But to thy Laws Affection bear,
too vaſt to be expreſt.
164 Sev'n times a Day, with grateful Voice,
thy Praiſes I reſound,
Becauſe I find thy Judgments all
with Truth and Juſtice crown'd.
165 Secure, ſubſtantial Peace have they
who truly love thy Law;
No ſmiling Miſchief them can tempt,
nor frowning Danger awe.
166 For thy Salvation I have hop'd,
and tho' ſo long delay'd,
With chearful Zeal and ſtricteſt Care
all thy Commands obey'd.
167 Thy Teſtimonies I have kept,
and conſtantly obey'd;
Becauſe the Love I bore to them,
thy Service eaſy made.
168 From ſtrict Obſervance of thy Laws
I never yet withdrew;
Convinc'd that my moſt ſecret Ways
are open to thy View.

TAU.

169 To my Requeſt and earneſt Cry
attend, O gracious Lord;
Inſpire my Heart with heav'nly Skill,
according to thy Word.
170 Let my repeated Pray'r at laſt
before thy Throne appear;
According to thy plighted Word
for my Relief draw near.
171 Then ſhall my grateful Lips return
the Tribute of their Praiſe,
When thou thy Counſels haſt reveal'd,
and taught me thy juſt Ways.
172 My Tongue the Praiſes of thy Word
ſhall thankfully reſound,
Becauſe thy Promiſes are all
with Truth and Juſtice crown'd.

173 Let

173 Let thy Almighty Arm appear,
and bring me timely Aid;
For I the Laws thou haſt ordain'd,
my Heart's free Choice have made.
174 My Soul has waited long to ſee
thy ſaving Grace reſtor'd;
Nor Comfort knew, but what thy Laws,
thy heav'nly Laws afford.
175 Prolong my Life, that I may ſing
my great Reſtorer's Praiſe,
Whoſe Juſtice from the Depth of Woes
my fainting Soul ſhall raiſe.
176 Like ſome loſt Sheep I've ſtray'd, till I
deſpair my Way to find:
Thou, therefore, Lord, thy Servant ſeek,
who keeps thy Laws in mind.

PSALM CXX.

1 IN deep Diſtreſs I oft have cry'd
To God, who never yet deny'd
To reſcue me oppreſs'd with Wrongs;
2 Once more, O Lord, Deliv'rance ſend,
From lying Lips my Soul defend,
And from the Rage of ſland'ring Tongues.
3 What little Profit can accrue,
And yet what heavy Wrath is due,
O thou perfidious Tongue, to Thee?
4 Thy Sting upon thyſelf ſhall turn;
Of laſting Flames that fiercely burn,
The conſtant Fuel thou ſhalt be.
5 But O! how wretched is my Doom,
Who am a Sojourner become
In barren *Meſech*'s deſart Soil!
With *Kedar*'s wicked Tents inclos'd,
To lawleſs Savages expos'd,
Who live on nought but Theft and Spoil.
6 My hapleſs Dwelling is with thoſe
Who Peace and Amity oppoſe,
And Pleaſure take in others Harms:

7 Sweet

7 Sweet Peace is all I court and ſeek;
But when to them of Peace I ſpeak,
They ſtraight cry out, *To Arms, to Arms.*

PSALM CXXI.

1 TO *Sion*'s Hill I lift my Eyes,
from thence expecting Aid;
2 From *Sion*'s Hill and *Sion*'s God,
who Heav'n and Earth has made:
3 Then, thou my Soul, in Safety reſt,
thy Guardian will not ſleep;
4 His watchful Care that *Iſr'el* guards,
will *Iſr'el*'s Monarch keep.
5 Shelter'd beneath the Almighty's Wings,
thou ſhalt ſecurely reſt,
6 Where neither Sun nor Moon ſhall thee
by Day or Night moleſt.
7 From common Accidents of Life
his Care ſhall guard thee ſtill;
From the blind Strokes of Chance, and Foes
that lie in wait to kill.
8 At Home, Abroad, in Peace, in War,
thy God ſhall thee defend;
Conduct thee thro' Life's Pilgrimage
ſafe to thy Journey's End.

PSALM CXXII.

1 O 'Twas a joyful Sound to hear
our Tribes devoutly ſay,
Up *Iſr'el*, to the Temple haſte,
and keep your Feſtal Day.
2 At *Salem*'s Courts we muſt appear
with our aſſembled Pow'rs;
3 In ſtrong and beauteous Order rang'd,
like her united Tow'rs;
4 'Tis thither, by divine Command,
the Tribes of God repair,
Before his Ark to celebrate
his Name with Praiſe and Pray'r.
5 Tribunals ſtand erected there,
where Equity takes place;

There

There ſtand the Courts and Palaces
of Royal *David*'s Race.
6 O, pray we then for *Salem*'s Peace,
for they ſhall proſp'rous be,
(Thou holy City of our God!)
who bear true Love to thee.
7 May Peace within thy ſacred Walls
a conſtant Gueſt be found,
With Plenty and Proſperity
thy Palaces be crown'd.
8 For my dear Brethren's ſake, and Friends,
no leſs than Brethren dear,
I'll pray——May Peace in *Salem*'s Tow'rs
a conſtant Gueſt appear.
9 But moſt of all I'll ſeek thy Good,
and ever wiſh thee well,
For *Sion* and the Temple's ſake,
where God vouchſafes to dwell.

PSALM CXXIII.

1, 2 ON Thee, who dwell'ſt above the Skies,
For Mercy wait my longing Eyes;
As Servants watch their Maſters Hands,
And Maids their Miſtreſſes commands.
3, 4 O then have Mercy on us, Lord,
Thy gracious Aid to us afford:
To us whom cruel Foes oppreſs,
Grown rich and proud by our Diſtreſs.

PSALM CXXIV.

1 HAD not the Lord (may *Iſr'el* ſay)
been pleas'd to interpoſe,
2 Had he not then eſpous'd our Cauſe,
when Men againſt us roſe,
3, 4, 5 Their Wrath had ſwallow'd us alive,
and rag'd without Controul;
Their Spite and Pride's united Floods
had quite o'erwhelm'd our Soul.
6 But prais'd be our Eternal Lord,
who reſcu'd us that Day,

Nor

Nor to their ſavage Jaws gave up
our threaten'd Lives a Prey.
7 Our Soul is like a Bird eſcap'd
from out the Fowler's Net;
The Snare is broke, their Hopes are croſs'd,
and we at Freedom ſet.
8 Secure in his Almighty Name,
our Confidence remains,
Who, as he made both Heav'n and Earth,
of both ſole Monarch reigns.

PSALM CXXV.

1 WHO place on *Sion*'s God their Truſt,
like *Sion*'s Rock ſhall ſtand;
Like her immoveable be fix'd
by his Almighty Hand.
2 Look how the Hills on ev'ry Side
Jeruſalem incloſe;
So ſtands the Lord around his Saints,
to guard 'em from their Foes.
3 The Wicked may afflict the Juſt,
but ne'er too long oppreſs,
Nor force him by Deſpair to ſeek
baſe Means for his Redreſs.
4 Be good, O righteous God, to thoſe
who righteous Deeds affect:
The Heart that Innocence retains,
let Innocence protect.
5 All thoſe who walk in crooked Paths,
the Lord ſhall ſoon deſtroy;
Cut off th' Unjuſt, but crown the Saints
with laſting Peace and Joy.

PSALM CXXVI.

1 WHEN *Sion*'s God her Sons recall'd
from long Captivity,
It ſeem'd at firſt a pleaſing Dream
of what we wiſh'd to ſee:
2 But ſoon, in unaccuſtom'd Mirth,
we did our Voice employ,

And ſung our great Creator's Praiſe
in thankful Hymns of Joy.
Our Heathen Foes repining ſtood,
yet were compell'd to own,
That great and wond'rous was the Work
our God for us had done.

3 'Twas great, ſay they, 'twas wond'rous great,
much more ſhould we confeſs;
The Lord has done great Things, whereof
we reap the glad Succeſs.

4 To us bring back the Remnant, Lord,
of *Iſr'el*'s captive Bands,
More welcome than refreſhing Show'rs
to parch'd and thirſty Lands.

5 That we, whoſe Work commenc'd in Tears,
may ſee our Labours thrive.
'Till finiſh'd with Succeſs, to make
our drooping Hearts revive.

6 Tho' he deſpond, that ſows his Grain,
yet doubtleſs he ſhall come
To bind his full-ear'd Sheaves, and bring
the joyful Harveſt home.

PSALM CXXVII.

1 WE build with fruitleſs Coſt, unleſs
the Lord the Pile ſuſtain;
Unleſs the Lord the City keep,
the Watchman wakes in vain.

2 In vain we riſe before the Day,
and late to Reſt repair;
Allow no Reſpite to our Toil,
and eat the Bread of Care.
Supplies of Life, with Eaſe to them,
he on his Saints beſtows;
He crowns their Labour with Succeſs,
Their Nights with ſound Repoſe.

3 Children, thoſe Comforts of our Life,
are Preſents from the Lord;
He gives a num'rous Race of Heirs,
as Piety's Reward.

4 As

4 As Arrows in a Giant's Hand
when marching forth to War,
Ev'n ſo the Sons of ſprightly Youth,
their Parents Safeguard are.
5 Happy the Man whoſe Quiver's fill'd
with theſe prevailing Arms;
He need not fear to meet his Foe,
at Law, or War's Alarms.

PSALM CXXVIII.

1 THE Man is bleſt that fears the Lord;
nor only Worſhip pays,
But keeps his Steps confin'd with Care
to his appointed Ways.
2 He ſhall upon the ſweet Returns
of his own Labour feed;
Without Dependance live, and ſee
his Wiſhes all ſucceed.
3 His Wife, like a fair fertile Vine,
her lovely Fruit ſhall bring;
His Children, like young Olive Plants,
about his Table ſpring;
4, 5 Who fears the Lord, ſhall proſper thus;
him *Sion*'s God ſhall bleſs;
And grant him all his Days to ſee
Jeruſalem's Succeſs.
6 He ſhall live on, till Heirs from him
deſcend with vaſt Increaſe;
Much bleſs'd in his own proſp'rous State,
and more in *Iſr'el*'s Peace.

PSALM CXXIX.

1 FROM my Youth up, may *Iſr'el* ſay,
they oft have me aſſail'd,
2 Reduc'd me oft to heavy Straits,
but never quite prevail'd.
3 They oft have plow'd my patient Back
with Furrows deep and long:
4 But our juſt God has broke their Chains,
and reſcu'd us from Wrong.

5 Defeat, Confuſion, ſhameful Rout
be ſtill the Doom of thoſe,
Their righteous Doom, who *Sion* hate,
and *Sion*'s God oppoſe.
6 Like Corn upon our Houſes Tops,
untimely let them fade,
Which too much Heat, and want of Root,
has blaſted in the Blade:
7 Which in his Arms no Reaper takes,
but unregarded leaves;
Nor Binder thinks it worth his Pains,
to fold it into Sheaves.
8 No Traveller that paſſes by,
vouchſafes a Minute's Stop,
To give it one kind Look, or crave
Heav'n's Bleſſing on the Crop.

PSALM CXXX.

1 FROM loweſt Depths of Woe
to God I ſent my Cry;
2 Lord, hear my ſupplicating Voice,
and graciouſly reply.
3 Should'ſt thou ſeverely judge,
who can the Trial bear?
4 But thou forgiv'ſt, loſt we deſpond,
and quite renounce thy Fear.
5 My Soul with Patience waits
for Thee the living Lord;
My Hopes are on thy Promiſe built,
thy never-failing Word.
6 My longing Eyes look out
for thy enliv'ning Ray,
More duly than the Morning Watch
to ſpy the dawning Day.
7 Let *Iſr'el* truſt in God,
no Bounds his Mercy knows;
The plenteous Source and Spring from whence
eternal Succour flows.
8 Whoſe friendly Streams to us
Supplies in Want convey;

A healing Spring, a Spring to cleanſe,
and waſh our Guilt away.

PSALM CXXXI.

1 O Lord, I am not proud of Heart,
nor caſt a ſcornful Eye;
Nor my aſpiring Thoughts employ
in Things for me too high.
2 With Infant Innocence thou know'ſt
I have myſelf demean'd;
Compos'd to quiet, like a Babe
that from the Breaſt is wean'd.
3 Like me let *Iſr'el* hope in God,
his Aid alone implore;
Both now and ever truſt in him,
who lives for evermore.

PSALM CXXXII.

1 LET *David*, Lord, a conſtant Place
in thy Remembrance find;
Let all the Sorrows he endur'd,
be ever in thy Mind.
2 Remember what a ſolemn Oath
to Thee, his Lord, he ſwore;
How to the mighty God he vow'd,
whom *Jacob*'s Sons adore:
3, 4 I will not go into my Houſe,
nor to my Bed aſcend;
No ſoft Repoſe ſhall cloſe my Eyes,
nor Sleep my Eye-lids bend;
5 'Till for the Lord's deſign'd Abode
I mark the deſtin'd Ground;
'Till I a decent Place of Reſt
for *Jacob*'s God have found.
6 Th' appointed Place, with Shouts of Joy,
at *Ephrata* we found,
And made the Woods and neighb'ring Fields
our glad Applauſe reſound.
7 O with due Rev'rence let us then
to his Abode repair;

And, proſtrate at his Footſtool fall'n,
pour out our humble Pray'r.
8 Ariſe, O Lord, and now poſſeſs
thy conſtant Place of Reſt;
Be that, not only with thy Ark,
but with thy Preſence bleſt.
9, 10 Cloath thou thy Prieſts with Righteouſneſs,
make thou thy Saints rejoice;
And for thy Servant *David*'s ſake,
hear thy Anointed's Voice.
11 God ſware to *David* in his Truth,
(nor ſhall his Oath be vain)
One of thy Offspring after thee
upon thy Throne ſhall reign:
12 And if thy Seed my Covenant keep,
and to my Laws ſubmit;
Their Children too upon thy Throne
for evermore ſhall ſit.
13, 14 For *Sion* does in God's Eſteem
all other Seats excel;
His Place of everlaſting Reſt,
where he deſires to dwell.
15, 16 Her Store, ſays he, I will increaſe,
her Poor with Plenty bleſs;
Her Saints ſhall ſhout for Joy, her Prieſts
my ſaving Health confeſs.
17 There *David*'s Pow'r ſhall long remain
in his ſucceſſive Line,
And my anointed Servant there
ſhall with freſh Luſtre ſhine.
18 The Faces of his vanquiſh'd Foes
Confuſion ſhall o'erſpread;
Whilſt with confirm'd Succeſs, his Crown
ſhall flouriſh on his Head.

PSALM CXXXIII.

HOW vaſt muſt their Advantage be!
how great their Pleaſure prove!
Who live like Brethren, and conſent
in Offices of Love!

2 True

2 True Love is like that precious Oil
which, pour'd on *Aaron*'s Head,
Ran down his Beard, and o'er his Robes
its coſtly Moiſture ſhed.
3 'Tis like refreſhing Dew, which does
on *Hermon*'s Top diſtil:
Or like the early Drops that fall
on *Sion*'s fruitful Hill.
4 For God to all, whoſe friendly Hearts
with mutual Love abound,
Has firmly promis'd Length of Days
with conſtant Bleſſings crown'd.

PSALM CXXXIV.

1 BLESS God, ye Servants that attend
upon his ſolemn State;
That in his Temple, Night by Night,
with humble Rev'rence wait:
2, 3 Within his Houſe lift up your Hands,
and bleſs his holy Name;
From *Sion* bleſs thy *Iſr'el*, Lord,
who Heav'n and Earth didſt frame.

PSALM CXXXV.

1 O Praiſe the Lord with one Conſent,
and magnify his Name;
Let all the Servants of the Lord
his worthy Praiſe proclaim.
2 Praiſe him all ye that in his Houſe
attend with conſtant Care;
With thoſe that to his outmoſt Courts
with humble Zeal repair.
3 For this our trueſt Int'reſt is
glad Hymns of Praiſe to ſing;
And with loud Songs to bleſs his Name,
a moſt delightful thing.
4 For God his own peculiar Choice
the Sons of *Jacob* makes;
And *Iſr'el*'s Offspring for his own
moſt valu'd Treaſure takes.

5 That God is great, we often have
by glad Experience found;
And ſeen how he with wond'rous Pow'r
above all Gods is crown'd.
6 For he with unreſiſted Strength
performs his ſov'reign Will;
In Heav'n and Earth, and watry Stores
that Earth's deep Caverns fill.
7 He raiſes Vapours from the Ground,
which poiz'd in liquid Air,
Fall down at laſt in Show'rs, thro' which
his dreadful Lightnings glare:
8 He from his Store-houſe brings the Winds;
and he with vengeful Hand,
The Firſt-born ſlew of Man and Beaſt,
thro' *Egypt*'s mourning Land.
9 He dreadful Signs and Wonders ſhew'd
through ſtubborn *Egypt*'s Coaſts;
Nor *Pharaoh* could his Plagues eſcape,
nor all his num'rous Hoſts.
10, 11 'Twas he that various Nations ſmote,
and mighty Kings ſuppreſs'd;
Sihon and *Og*, and all beſides
who *Canaan*'s Land poſſeſs'd.
12, 13 Their Land upon his choſen Race
he firmly did entail;
For which his Fame ſhall always laſt,
his Praiſe ſhall never fail.
14 For God ſhall ſoon his People's Cauſe
with pitying Eyes ſurvey;
Repent him of his Wrath, and turn
his kindled Rage away.
15 Thoſe Idols, whoſe falſe Worſhip ſpreads
o'er all the Heathen Lands,
Are made of Silver and of Gold,
the Work of human Hands.
16, 17 They move not their fictitious Tongues,
nor ſee with poliſh'd Eyes;

Their

Their counterfeited Ears are deaf,
no Breath their Mouth supplies.
18 As senseless as themselves are they
that all their Skill apply
To make them, or in dang'rous Times
on them for Aid rely.
19 Their just Returns of Thanks to God,
let grateful *Isr'el* pay;
Nor let the Priests of *Aaron*'s Race
to bless the Lord delay.
20 Their Sense of his unbounded Love
let *Levi*'s House express;
And let all those that fear the Lord,
his Name for ever bless.
21 Let all with Thanks his wond'rous Works
in *Sion*'s Courts proclaim;
Let them in *Salem*, where he dwells,
exalt his holy Name.

PSALM CXXXVI.

1 TO God the mighty Lord,
Your joyful Thanks repeat:
To him due Praise afford,
As good as he is great.
For God does prove
Our constant Friend,
His boundless Love
Shall never end.
2, 3 To him whose wond'rous Pow'r
All other Gods obey,
Whom earthly Kings adore,
This grateful Homage pay.
For God, *&c.*
4, 5 By his Almighty Hand
Amazing Works are wrought;
The Heav'ns by his Command
Were to Perfection brought.
For God, *&c.*
6 He spread the Ocean round
About the spacious Land;

And

And made the rising Ground
Above the Waters stand.
For God, &c.

7, 8, 9 Thro' Heav'n he did display
His num'rous Hosts of Light;
The Sun to rule by Day,
The Moon and Stars by Night.
For God, &c.

10, 11, 12 He struck the First-born dead
Of *Egypt*'s stubborn Land;
And thence his People led
With his resistless Hand.
For God, &c.

13, 14 By him the raging Sea,
As if in Pieces rent,
Disclos'd a middle Way,
Thro' which his People went.
For God, &c.

15 Where soon he overthrew
Proud *Pharaoh* and his Host,
Who daring to pursue,
Were in the Billows lost.
For God, &c.

16, 17, 18 Thro' Desarts vast and wild
He led the chosen Seed;
And famous Princes foil'd,
And made great Monarchs bleed.
For God, &c.

19, 20 *Sihon*, whose potent Hand
Great *Ammon*'s Sceptre sway'd;
And *Og*, whose stern Command
Rich *Bashan*'s Land obey'd.
For God, &c.

21, 22 And of his wond'rous Grace,
Their Lands whom he destroy'd,
He gave to *Isr'el*'s Race,
To be by them enjoy'd.
For God, &c.

23, 24 He

23, 24 He in our Depth of Woes,
On us with Favour thought,
And from our cruel Foes
In Peace and Safety brought.
For God, *&c.*

25, 26 He does the Food ſupply,
On which all Creatures live:
To God who reigns on high,
Eternal Praiſes give.
For God will prove
Our conſtant Friend,
His boundleſs Love
Shall never end.

PSALM CXXXVII.

1 WHEN we, our weary'd Limbs to reſt,
Sat down by proud *Euphrates* Stream,
We wept, with doleful Thoughts oppreſt,
And *Sion* was our mournful Theme.

2 Our Harps, that when with Joy we ſung,
Were wont their tuneful Parts to bear,
With ſilent Strings neglected hung
On Willow-trees that wither'd there.

3 Mean while our Foes, who all conſpir'd
To triumph in our ſlaviſh Wrongs,
Muſick and Mirth of us requir'd,
"Come, ſing us one of *Sion*'s Songs."

4 How ſhall we tune our Voice to ſing?
Or touch our Harps with ſkilful Hands?
Shall Hymns of Joy to God our King
Be ſung by Slaves in foreign Lands?

5 O *Salem*, our once happy Seat!
When I of thee forgetful prove,
Let then my trembling Hand forget
The ſpeaking Strings with Art to move!

6 If I to mention thee forbear,
Eternal Silence ſeize my Tongue;
Or If I ſing one chearful Air,
'Till thy Deliv'rance is my Song.

7 Remem-

7 Remember, Lord, how *Edom*'s Race
In thy own City's fatal Day,
Cry'd out, " Her ſtately Walls deface,
" And with the Ground quite level lay."
8 Proud *Babel*'s Daughter, doom'd to be
Of Grief and Woe the wretched Prey;
Bleſs'd is the Man who ſhall to thee
The Wrongs thou laid'ſt on us repay.
9 Thrice bleſs'd, who with juſt Rage poſſeſt,
And deaf to all the Parents Moans,
Shall ſnatch thy Infants from the Breaſt,
Aud daſh their Heads againſt the Stones.

PSALM CXXXVIII.

1 WITH my whole Heart, my God and King,
thy Praiſe I will proclaim;
Before the Gods with Joy I'll ſing,
and bleſs thy holy Name.
2 I'll worſhip at thy ſacred Seat;
and with thy Love inſpir'd,
The Praiſes of thy Truth repeat,
o'er all thy Works admir'd.
3 Thou graciouſly inclin'dſt thine Ear,
when I to thee did cry;
And when my Soul was preſs'd with Fear,
didſt inward Strength ſupply.
4 Therefore ſhall ev'ry earthly Prince
thy Name with Praiſe purſue,
Whom theſe admir'd Events convince
that all thy Works are true.
5 They all thy wond'rous Ways, O Lord,
with chearful Songs ſhall bleſs;
And all thy glorious Acts record,
thy awful Pow'r confeſs.
6 For God, altho' enthron'd on high,
does thence the Poor reſpect;
The Proud far off, his ſcornful Eye
beholds with juſt Neglect.
7 Tho' I with Troubles am oppreſs'd,
he ſhall my Foes diſarm,

Re-

Relieve my Soul when moſt diſtreſs'd,
and keep me ſafe from Harm.
8 The Lord, whoſe Mercies ever laſt,
ſhall fix my happy State;
And mindful of his Favours paſt,
ſhall his own Work compleat.

PSALM CXXXIX.

1, 2 THou, Lord, by ſtricteſt Search haſt known
My riſing up and lying down;
My ſecret Thoughts are known to Thee,
Known long before conceiv'd by me.
3 Thine Eye my Bed and Path ſurveys,
My public Haunts and private Ways;
4 Thou know'ſt what 'tis my Lips would vent,
My yet unutter'd Words Intent.
5 Surrounded by thy Pow'r I ſtand,
On ev'ry Side I find thy Hand.
6 O Skill, for human Reach too high!
Too dazzling bright for mortal Eye!
7 O could I ſo perfidious be,
To think of once deſerting thee!
Where, Lord, could I thy Influence ſhun?
Or whither from thy Preſence run?
8 If up to Heav'n I take my Flight,
'Tis there thou dwell'ſt enthron'd in Light:
Or dive to Hell's infernal Plains,
'Tis there Almighty Vengeance reigns.
9 If I the Morning's Wings could gain,
And fly beyond the Weſtern Main,
10 Thy ſwifter Hand would firſt arrive,
And there arreſt thy Fugitive.
11 Or ſhould I try to ſhun thy Sight
Beneath the ſable Wings of Night:
One Glance from thee, one piercing Ray
Would kindle Darkneſs into Day.
12 The Veil of Night is no Diſguiſe,
No Screen from thy all-ſearching Eyes:
Thro' Midnight Shades thou find'ſt thy Way,
As in the blazing Noon of Day.

13 Thou

13 Thou know'ſt the Texture of my Heart,
My Reins, and ev'ry vital Part.
Each ſingle Thread, in Nature's Loom,
By thee was cover'd in the Womb.
14 I'll praiſe Thee from whoſe Hands I came,
A Work of ſuch a curious Frame;
The Wonders thou in me haſt ſhown,
My Soul with grateful Joy muſt own.
15 Thine Eyes my Subſtance didſt ſurvey,
While yet a lifeleſs Maſs it lay;
In ſecret how exactly wrought,
Ere from its dark Encloſure brought.
16 Thou didſt the ſhapeleſs Embryo ſee,
Its Parts were regiſter'd by Thee:
Thou ſaw'ſt the daily Growth they took,
Form'd by the Model of thy Book.
17 Let me acknowledge too, O God,
That ſince this Maze of Life I trod,
Thy Thoughts of Love to me ſurmount
The Pow'r of Numbers to recount.
18 Far ſooner could I reckon o'er
The Sands upon the Ocean's Shore:
Each Morn reviſing what I've done,
I find th' Account but new begun.
19 The Wicked thou ſhalt ſlay, O God:
Depart from me, ye Men of Blood,
20 Whoſe Tongues Heav'n's Majeſty profane,
And take th' Almighty's Name in vain.
21 Lord, hate not I their impious Crew,
Who thee with Enmity purſue?
And does not Grief my Heart oppreſs,
When Reprobates thy Laws tranſgreſs?
22 Who practiſe Enmity to Thee,
Shall utmoſt Hatred have from me;
Such Men I utterly deteſt,
As if they were my Foes profeſt.
23, 24 Search, try, O God, my Thoughts and Heart,
If Miſchief lurks in any Part;

Correct

Correct me where I go astray,
And guide me in thy perfect Way.

PSALM CXL.

1 PReserve me, Lord, from crafty Foes,
of treacherous Intent;
2 And from the Sons of Violence,
on open Mischief bent.
3 Their sland'ring Tongue the Serpent's Sting
in Sharpness does exceed:
Between their Lips the Gall of Asps,
and Adder's Venom breed.
4 Preserve me, Lord, from wicked Hands,
nor leave my Soul forlorn,
A Prey to Sons of Violence,
who have my Ruin sworn.
5 The Proud for me have laid their Snare,
and spread their wiley Net;
With Traps and Gins, where-e'er I move,
I find my Steps beset.
6 But thus environ'd with Distress,
thou art my God, I said;
Lord, hear my supplicating Voice,
that calls to thee for Aid.
7 O Lord, the God whose saving Strength
kind Succour did convey,
And cover'd my advent'rous Head
in Battle's doubtful Day;
8 Permit not their unjust Designs
to answer their Desire;
Lest they, encourag'd by Success,
to bolder Crimes aspire.
9 Let first their Chiefs the sad Effects
of their Injustice mourn;
The Blast of their envenom'd Breath,
upon themselves return.
10 Let them who kindled first the Flame,
its Sacrifice become;
The Pit they digg'd for me be made
their own untimely Tomb.

11 Tho'

11 Tho' Slander's Breath may raiſe a Storm,
it quickly will decay;
Their Rage does but the Torrent ſwell,
that bears themſelves away.
12 God will aſſert the poor Man's Cauſe,
and ſpeedy Succour give:
The Juſt ſhall celebrate his Praiſe,
and in his Preſence live.

PSALM CXLI.

1 TO thee, O Lord, my Cries aſcend,
O haſte to my Relief;
And with accuſtom'd Pity hear
the Accents of my Grief.
2 Inſtead of Off'rings, let my Prayer
like Morning Incenſe riſe;
My lifted Hands ſupply the Place
of Ev'ning Sacrifice.
3 From haſty Language curb my Tongue,
and let a conſtant Guard
Still keep the Portal of my Lips,
with wary Silence barr'd.
4 From wicked Men's Deſigns and Deeds
my Heart and Hands reſtrain;
Nor let me in the Booty ſhare
of their unrighteous Gain.
5 Let upright Men reprove my Faults,
and I ſhall think them kind;
Like Balm that heals a wounded Head,
I their Reproof ſhall find;
And in return, my fervent Pray'r
I ſhall for them addreſs,
When they are tempted and reduc'd,
like me, to ſore Diſtreſs.
6 When ſkulking in *Engedi*'s Rock,
I to their Chiefs appeal,
If one reproachful Word I ſpoke,
when I had Pow'r to kill.
7 Yet us they perſecute to Death,
our ſcatter'd Ruins lie,

As thick as from the Hewer's Axe
the ſever'd Splinters fly.
8 But, Lord, to thee I ſtill direct
my ſupplicating Eyes:
O leave not deſtitute my Soul,
whoſe Truſt on thee relies.
9 Do thou preſerve me from the Snares
that wicked Hands have laid;
Let them in their own Nets be caught,
while my Eſcape is made.

PSALM CXLII.

1 TO God with mournful Voice
in deep Diſtreſs I pray'd;
2 Made him the Umpire of my Cauſe,
my Wrongs before him laid.
3 Thou didſt my Steps direct,
when my griev'd Soul deſpair'd;
For where I thought to walk ſecure,
they had their Traps prepar'd;
4 I look'd, but found no Friend
to own me in Diſtreſs;
All Refuge fail'd, no Man vouchſaf'd
his Pity or Redreſs.
5 To God at laſt I pray'd,
thou, Lord, my Refuge art;
My Portion in the Land of Life,
'till Life itſelf depart.
6 Reduc'd to greateſt Straits,
to thee I make my Moan;
O ſave me from oppreſſing Foes,
for me too pow'rful grown.
7 That I may praiſe thy Name,
my Soul from Priſon bring;
Whilſt of thy kind Regard to me,
aſſembled Saints ſhall ſing.

PSALM CXLIII.

1 LORD, hear my Pray'r, and to my Cry
thy wonted Audience lend;

In thy accuſtom'd Faith and Truth
a gracious Anſwer ſend.
2 Nor at thy ſtrict Tribunal bring
thy Servant to be try'd;
For in thy Sight no living Man
can e'er be juſtify'd.
3 The ſpiteful Foe purſues my Life,
whoſe Comforts all are fled;
He drives me into Caves as dark
as Manſions of the Dead.
4 My Spirit therefore is o'erwhelm'd,
and ſinks within my Breaſt;
My mournful Heart grows deſolate,
with heavy Woes oppreſt.
5 I call to mind the Days of old,
and Wonders thou haſt wrought:
My former Dangers and Eſcapes
employ my muſing Thought.
6 To thee my Hands in humble Prayer
I fervently ſtretch out;
My Soul for thy Refreſhment thirſts,
like Land oppreſs'd with Drought.
7 Hear me with Speed; my Spirit fails;
thy Face no longer hide,
Leſt I become forlorn, like them
that in the Grave reſide.
8 Thy Kindneſs early let me hear,
whoſe Truſt on thee depends;
Teach me the Way where I ſhould go;
my Soul to thee aſcends.
9 Do thou, O Lord, from all my Foes
preſerve, and ſet me free;
A ſafe Retreat againſt their Rage,
my Soul implores from Thee.
10 Thou art my God, thy righteous Will
inſtruct me to obey;
Let thy good Spirit lead and keep
my Soul in thy right Way.

11 Oh! for the Sake of thy great Name
revive my drooping Heart:
For thy Truth's ſake, to me diſtreſs'd,
thy promis'd Aid impart.
12 In Pity to my Suff'rings, Lord,
reduce my Foes to Shame:
Slay them that perſecute a Soul
devoted to thy Name.

PSALM CXLIV.

1 FOR ever bleſs'd be God the Lord,
Who does his needful Aid impart;
At once both Strength and Skill afford
To wield my Arms with warlike Art.
2 His Goodneſs is my Fort and Tow'r,
My ſtrong Deliv'rance and my Shield;
In him I truſt, whoſe matchleſs Pow'r
Makes to my Sway fierce Nations yield.
3 Lord, what's in Man, that thou ſhould'ſt love
Such tender Care of him to take?
What in his Offspring could thee move
Such great Account of him to make?
4 The Life of Man does quickly fade,
His Thoughts but empty are and vain,
His Days are like a flying Shade,
Of whoſe ſhort Stay no Signs remain.
5 In ſolemn State, O God, deſcend,
Whilſt Heav'n its lofty Head inclines;
The ſmoaking Hills aſunder rend,
Of thy Approach the awful Signs.
6 Diſcharge thy dreadful Lightnings round,
And make my ſcatter'd Foes retreat;
Them with thy pointed Arrows wound,
And their Deſtruction ſoon compleat.
7, 8 Do thou, O Lord, from Heav'n engage
Thy boundleſs Pow'r my Foes to quell,
And ſnatch me from the ſtormy Rage
Of threat'ning Waves that proudly ſwell.
Fight thou againſt my foreign Foes,
Who utter Speeches falſe and vain;

Who tho' in ſolemn Leagues they cloſe,
Their ſworn Engagements ne'er maintain.
9 So I to thee, O King of Kings,
In joyful Hymns my Voice ſhall raiſe,
And Inſtruments of various Strings
Shall help me thus to ſing thy Praiſe.
10 " God does to Kings his Aid afford,
" To them his ſure Salvation ſends;
" 'Tis He that from the murd'ring Sword,
" His Servant *David* ſtill defends."
11 Fight thou againſt my foreign Foes,
Who utter Speeches falſe and vain;
Who tho' in ſolemn Leagues they cloſe,
Their ſworn Engagements ne'er maintain.
12 Then our young Sons like Trees ſhall grow,
Well planted in ſome fruitful Place;
Our Daughters ſhall like Pillars ſhow,
Deſign'd ſome Royal Court to grace.
13 Our Garners fill'd with various Store,
Shall us and ours with Plenty feed;
Our Sheep increaſing more and more,
Shall thouſands and ten thouſands breed.
14 Strong ſhall our lab'ring Oxen grow,
Nor in their conſtant Labour faint;
Whilſt we no War nor Slav'ry know,
And in our Streets hear no Complaint.
15 Thrice happy is that People's Caſe,
Whoſe various Bleſſings thus abound;
Who God's true Worſhip ſtill embrace,
And are with his Protection crown'd.

PSALM CXLV.

1, 2 THEE I'll extol, my God and King,
thy endleſs Praiſe proclaim:
This Tribute daily I will bring,
and ever bleſs thy Name.
3 Thou, Lord, beyond Compare art great,
and highly to be prais'd;
Thy Majeſty, with boundleſs Height,
above our Knowledge rais'd.

4 Re-

4 Renown'd for mighty Acts, thy Fame
to future Times extends;
From Age to Age thy glorious Name
ſucceſſively deſcends.
5, 6 Whilſt I thy Glory and Renown,
and wond'rous Works expreſs,
The World with me thy Might ſhall own,
and thy great Pow'r confeſs.
7 The Praiſe that to thy Love belongs,
they ſhall with Joy proclaim;
Thy Truth of all their grateful Songs
ſhall be the conſtant Theme.
8 The Lord is good; freſh Acts of Grace
his Pity ſtill ſupplies;
His Anger moves with ſloweſt Pace,
his willing Mercy flies.
9, 10 Thy Love thro' Earth extends its Fame,
to all thy Works expreſt;
Theſe ſhew thy Praiſe, whilſt thy great Name
is by thy Servants bleſt.
11 They, with a glorious Proſpect fir'd,
ſhall of thy Kingdom ſpeak;
And thy great Pow'r, by all admir'd,
their lofty Subjects make.
12 God's glorious Works of ancient Date,
ſhall thus to all be known;
And thus his Kingdom's Royal State,
with publick Splendor ſhown.
13 His ſtedfaſt Throne, from Changes free,
ſhall ſtand for ever faſt;
His boundleſs Sway no End ſhall ſee,
but Time itſelf out-laſt.

PART II.

14, 15 The Lord does them ſupport that fall,
and makes the Proſtrate riſe;
For his kind Aid all Creatures call,
who timely Food ſupplies.
16 Whate'er their various Wants require,
with open Hand he gives;

And ſo fulfils the juſt Deſire
of ev'ry thing that lives.
17, 18 How holy is the Lord, how juſt!
how righteous all his Ways!
How nigh to him, who with firm Truſt
for his Aſſiſtance prays.
19 He grants the full Deſires of thoſe
who him with Fear adore;
And will their Troubles ſoon compoſe,
when they his Aid implore.
20 The Lord preſerves all thoſe with Care
whom grateful Love employs:
But Sinners who his Vengeance dare,
with furious Rage deſtroys.
21 My Time to come, in Praiſes ſpent,
ſhall ſtill advance his Fame,
And all Mankind with one Conſent
for ever bleſs his Name.

PSALM CXLVI.

1, 2 O Praiſe the Lord, and thou, my Soul,
for ever bleſs his Name:
His wond'rous Love, while Life ſhall laſt,
my conſtant Praiſe ſhall claim.
3 On Kings, the greateſt Sons of Men,
let none for Aid rely;
They cannot ſave in dang'rous Times,
nor timely Help apply.
4 Depriv'd of Breath, to Duſt they turn,
and there neglected lie,
And all their Thoughts and vain Deſigns
together with them die.
5 Then happy he, who *Jacob*'s God
for his Protector takes;
Who ſtill, with well-plac'd Hope, the Lord
his conſtant Refuge makes.
6 The Lord, who made both Heav'n and Earth,
and all that they contain,
Will never quit his ſtedfaſt Truth,
nor make his Promiſe vain.

7 The

7 The Poor oppreſt, from all their Wrongs
are eas'd by his Decree;
He gives the Hungry needful Food,
and ſets the Pris'ners free.
8 By him the Blind receive their Sight,
the Weak and Fall'n he rears:
With kind Regard and tender Love
he for the Righteous cares.
9 The Strangers he preſerves from Harm,
the Orphan kindly treats,
Defends the Widow, and the Wiles
of wicked Men defeats.
10 The God, that does in *Sion* dwell,
is our eternal King:
From Age to Age his Reign endures,
let all his Praiſes ſing.

PSALM CXLVII.

1 O Praiſe the Lord with Hymns of Joy,
and celebrate his Fame!
For pleaſant, good, and comely 'tis
to praiſe his holy Name.
2 His holy City God will build,
thro' levell'd with the Ground:
Bring back his People, tho' diſpers'd
thro' all the Nations round.
3, 4 He kindly heals the broken Hearts,
and all their Wounds does cloſe;
He tells the Number of the Stars,
their ſev'ral Names he knows.
5, 6 Great is the Lord, and great his Pow'r,
his Wiſdom has no Bound;
The Meek he raiſes, and throws down
the Wicked to the Ground.
7 To God, the Lord, a Hymn of Praiſe
with grateful Voices ſing;
To Songs of Triumph tune the Harp,
and ſtrike each warbling String.
8 He covers Heav'n with Clouds, and thence
refreſhing Rain beſtows:

Thro' him, on Mountain-tops, the Graſs
with wond'rous Plenty grows.
9 He, ſavage Beaſts that looſely range,
with timely Food ſupplies;
He feeds the Ravens tender Brood,
and ſtops their hungry Cries.
10 He values not the warlike Steed,
but does his Strength diſdain;
The nimble Foot that ſwiftly runs,
no Prize from him can gain.
11 But he, to him that fears his Name,
his tender Love extends;
To him that on his boundleſs Grace
with ſtedfaſt Hope depends.
12, 13 Let *Sion* and *Jeruſalem*
to God their Praiſe addreſs;
Who fenc'd their Gates with maſſy Bars,
and does their Children bleſs.
14, 15 Thro' all their Borders he gives Peace,
with fineſt Wheat they're fed;
He ſpeaks the Word, and what he wills
is done as ſoon as ſaid.
16 Large Flakes of Snow, like fleecy Wool,
deſcend at his Command;
And hoary Froſt, like Aſhes ſpread,
is ſcatter'd o'er the Land.
17 When join'd to theſe, he does his Hail
in little Morſels break,
Who can againſt his piercing Cold
ſecure Defences make?
18 He ſends his Word, which melts the Ice;
he makes his Wind to blow,
And ſoon the Streams, congeal'd before,
in plenteous Currents flow.
19 By him his Statutes and Decrees
to *Jacob*'s Sons were ſhown;
And ſtill to *Iſr'el*'s choſen Seed
his righteous Laws are known.

20 No

20 No other Nation this can boaſt,
nor did he e'er afford
To Heathen Lands his Oracles,
and Knowledge of his Word.

Hallelujah.

PSALM CXLVIII.

1, 2 YE boundleſs Realms of Joy,
Exalt your Maker's Fame;
His Praiſe your Song employ
Above the ſtarry Frame;
Your Voices raiſe,
Ye Cherubim
And Seraphim,
To ſing his Praiſe.

3, 4 Thou Moon that rul'ſt the Night,
And Sun that guid'ſt the Day,
Ye glitt'ring Stars of Light,
To him your Homage pay:
His Praiſe declare,
Ye Heav'ns above,
And Clouds that move
In liquid Air.

5, 6 Let them adore the Lord,
And praiſe his holy Name,
By whoſe Almighty Word
They all from Nothing came:
And all ſhall laſt
From Changes free:
His firm Decree
Stands ever faſt.

7, 8 Let Earth her Tribute pay;
Praiſe him, ye dreadful Whales,
And Fiſh that through the Sea
Glide ſwift with glitt'ring Scales;
Fire, Hail, and Snow,
And miſty Air,
And Winds that, where
He bids them, blow.

9, 10 By

9, 10 By Hills and Mountains (all
In grateful Conſort join'd)
By Cedars ſtately tall,
And Trees for Fruit deſign'd;
By ev'ry Beaſt,
And creeping Thing,
And Fowl of Wing,
His Name be bleſt.
11, 12 Let all of Royal Birth,
With thoſe of humbler Frame,
And Judges of the Earth,
His matchleſs Praiſe proclaim.
In this Deſign
Let Youths with Maids,
And hoary Heads
With Children join.
13 United Zeal be ſhown,
His wond'rous Fame to raiſe,
Whoſe glorious Name alone
Deſerves our endleſs Praiſe.
Earth's utmoſt Ends
His Pow'r obey:
His glorious Sway
The Sky tranſcends.
14 His choſen Saints to grace,
He ſets them up on high,
And favours *Iſr'el*'s Race,
Who ſtill to him are nigh.
O therefore raiſe
Your grateful Voice,
And ſtill rejoice
The Lord to praiſe.

PSALM CXLIX.

1, 2 O Praiſe ye the Lord,
prepare your glad Voice,
His Praiſe in the great
Aſſembly to ſing.
In our great Creator
let *Iſr'el* rejoice,

And

And Children of *Sion*
be glad in their King.
3, 4 Let them his great Name
extol in the Dance;
With Timbrel and Harp
his Praiſes expreſs,
Who always takes Pleaſure
his Saints to advance,
And with his Salvation
the Humble to bleſs.
5, 6 With Glory adorn'd,
his People ſhall ſing
To God, who their Beds
with Safety does ſhield;
Their Mouths fill'd with Praiſes
of him their great King;
Whilſt a two-edged Sword
their right-hand ſhall wield,
7, 8 Juſt Vengeance to take
for Injuries paſt;
To puniſh thoſe Lands
for Ruin deſign'd;
With Chains, as their Captives,
to tie their Kings faſt,
With Fetters of Iron
their Nobles to bind.
9 Thus ſhall they make good,
when them they deſtroy,
The dreadful Decree
which God does proclaim:
Such Honour and Triumph
his Saints ſhall enjoy.
O therefore for ever
exalt his great Name.

PSALM CL.

1 O Praiſe the Lord in that bleſt Place
from whence his Goodneſs largely flows:
Praiſe him in Heav'n, where he his Face
unveil'd in perfect Glory ſhows.

2 Praiſe

2 Praiſe him for all the mighty Acts,
which he in our Behalf has done;
His Kindneſs this Return exacts,
with which our Praiſe ſhould equal run.
3 Let the ſhrill Trumpet's warlike Voice
make Rocks and Hills his Praiſe rebound;
Praiſe him with Harps melodious Noiſe,
and gentle Pſaltry's ſilver Sound.
4 Let Virgin Troops ſoft Timbrels bring,
and ſome with graceful Motion dance;
Let Inſtruments of various Strings,
with Organs join'd, his Praiſe advance.
5 Let them who joyful Hymns compoſe,
to Cymbals ſet their Songs of Praiſe;
Cymbals of common Uſe, and thoſe
that loudly ſound on ſolemn Days.
6 Let all, that vital Breath enjoy,
the Breath he does to them afford,
In Juſt Returns of Praiſe employ:
let ev'ry Creature praiſe the Lord.

GLORIA PATRI, &c.

Common Measure.

TO Father, Son, and Holy Ghoſt,
the God whom we adore,
Be Glory, as it was, is now,
and ſhall be evermore.

As Pſalm 25.

To God the Father, Son,
and Spirit, Glory be;
As 'twas, and is, and ſhall be ſo
to all Eternity.

As the 100 *Pſalm.*

To Father, Son, and Holy Ghoſt,
the God whom Heav'n and Earth adore,
Be Glory, as it was of Old,
is now, and ſhall be evermore.

As] *Pſalm* 112, *and laſt Part of the* 113 *Pſalm Tune.*

To Father, Son, and Holy Ghoſt,
The God whom Heav'n's triumphant Hoſt,
and ſuffring Saints on Earth adore,
Be Glory as in Ages paſt,
As now it is, and ſo ſhall laſt,
when Time itſelf muſt be no more.

As Pſalm 148.

To God the Father, Son,
and Spirit ever bleſs'd,
Eternal Three in One,
All Worſhip be addreſs'd,
As heretofore
It was, is now,
And ſhall be ſo
For evermore.

As Pſalm 149.

By Angels in Heav'n
of ev'ry Degree,
And Saints upon Earth,
all Praiſe be addreſs'd
To God in Three Perſons,
on eGod ever bleſs'd;
As it has been, now is,
and always ſhall be.

An Alphabetical TABLE, shewing how to find any Psalm by its Beginning.

Psalm	A	*Page*
AGainst all those		52
As pants the Hart		65
At length by certain		109
	B	
Behold, O God		124
Bless God, my Soul		159
Bless God, ye Servants		215
	D	
Defend me, Lord		44
Deliver me, O Lord		87
Do thou, O God		84
	F	
For ever blest		227
For thee, O God		94
From lowest Depths		212
From my Youth up		211
	G	
Give ear, thou Judge		82
God in the great		129
God is our Refuge		71
God's Temple crowns		135
	H	
Had not the Lord		208
Happy the Man		64
Have mercy, Lord		78
Hear, O my People		117
He's bless'd whose Sins		47
He that has God		143
Hold not thy Peace		130
How bless'd are they		187
How bless'd is he		5
How good and pleasant		144
How long wilt thou		18
How numerous, Lord, of late		7
How vast must their		214
	J	
Jehovah reigns, let all		150
Jehovah reigns, let therefore		152

Psalm		*Page*
I'll celebrate thy Praises		43
In deep Distress		206
In Judah the		115
In thee I put		105
In vain, O lawless Man		80
Judge me, O Lord		39
Just Judge of Heaven		67
I waited meekly		62
	L	
Let all the Just		48
Let all the Lands		95
Let all the listning		74
Let David, Lord		213
Let God, the God		98
Lord, hear my Cry		90
Lord, hear my Prayer		225
Lord, hear the Voice		8
Lord, hear the Voice		93
Lord, let thy just		107
Lord, not to us		182
Lord, save me for		81
Lord, thou hast granted		133
Lord, who's the happy		20
	M	
My crafty Foe with		55
My God, my God, why		32
My Soul for Help		91
My Soul inspir'd		157
My Soul with grateful		183
	N	
No Change of Times		23
	O	
O all ye People		72
O come, loud Anthems		148
Of Mercy's never		154
O God, my gracious		92
O God, my Heart		174
O God of Hosts		131
O God, to whom		146

Psalm	*Page*
O God, who haſt	89
O God, whoſe former	175
O *Iſrael*'s Shepherd	125
O Lord, I am not	213
O Lord, my God	10
O Lord, my Rock	41
O Lord, our Fathers	67
O Lord the Saviour	141
O Lord, thou art my	7
O Lord, to my	104
On thee who dwelleſt	208
O praiſe the Lord	185
O praiſe the Lord, and	230
O praiſe the Lord in that	235
O praiſe the Lord with	231
O praiſe the Lord with one	215
O praiſe the Lord	234
O render Thanks, and	162
O render Thanks to	166
O thou to whom all	12
O 'twas a joyful	207
P	
Praiſe ye the Lord	179
Preſerve me, Lord	223
Protect me from my	20
R	
Reſolv'd to watch	61
S	
Save me, O God	101
Since godly Men	17
Since I have plac'd	17
Sing to the Lord	149
Sing to the Lord	151
Speak, O ye judges	86
Sure, wicked Fools	19
T	
Thee I will bleſs	228
The Heavens declare	28
The King, O Lord	30
The Lord hath ſpoke	76
The Lord himſelf	35
The Lord, the only God	73
The Lord to thy Requeſt	30
The Lord unto my Lord	178
The Man is bleſt who fears	211
That Man is bleſt who	180
The wicked Fools	80
This ſpacious Earth	36
Tho' wicked Men	56
Thou, Lord, by ſtricteſt	221
Through all the changing	50
Thy chaſt'ning Wrath	59
Thy dreadful Anger	9
Thy Mercy, Lord	85
Thy Mercies, Lord	137
Thy Preſence why	15
To bleſs thy choſen	97
To celebrate thy Praiſe	13
To God I cry'd	116
To God in whom	37
To God our never	127
To God the mighty	217
To God with mournful	220
To God your grateful	170
To my Complaint	134
To my juſt Plea	22
To thee, my God	136
To thee, O God	114
To thee, O Lord	224
To *Sion*'s Hill	207
W	
We build with	210
When I pour out	154
When *Iſrael* by	181
When *Sion*'s God	209
When we our weary'd	219
While I the Kings	69
Whom ſhould I fear	40
Who place on *Sion*'s God	209
Why haſt thou caſt	111
With chearful Notes	185
With Glory clad	146
With my whole Heart	220
With one Conſent	153
With reſtleſs and	5
Y	
Ye boundleſs Realms	233
Ye Princes that	42
Ye Saints and Servants	180

DIREC-

DIRECTIONS about the TUNES and MEASURES.

ALL Pſalms of this Verſion in the *common* Meaſures of Eights and Sixes, (that is, where the firſt and third Lines of the ſingle Stanza conſiſt of eight Syllables each, the ſecond and fourth Lines of ſix Syllables each) may be ſung to any of the moſt uſual Tunes, *viz. York*-Tune, *Windſor*-Tune, St. *David*'s, *Litchfield*, *Canterbury*, *Martyrs*, *Southwell*, St. *Mary*'s, alias *Hackney*-Tune, *&c.*

As the Old 25th Pſalm, may be ſung the New 25, 31, 67, 130.

As the Old 113, the 37, 46, 50, 63, 76, 91, 100, 113, 120.

As the Old 148, the 136, 140.

As the Old 104, the 149.

The Pſalms in this Verſion of four Lines in a ſingle Stanza, and eight Syllables in each Line (if Pſalms of Praiſe or Chearfulneſs) may properly be ſung as the Old 100 Pſalm, or to the Tune of the Old 125 Pſalm, Second Metre.

The Penitential or Mournful Pſalms in the ſame Meaſure, may be ſung as the Old 51ſt Pſalm.

F I N I S.

DATE DUE

NOV 30 1989

HIGHSMITH #LO-45220

Princeton Theological Seminary Libraries
1 1012 01234 3051